

The Occident

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REV. NEWELL DWIGHT HILLIS, D.D.

Pastor Plymouth Church, Brooklyn, N. Y.

God is not "of old" but is as new as the last apple blossom, as fresh as the last bud or babe. The divine dew is not burned off the grass. The divine light has not faded from the sky. The rustle of divine garments is still in the ear."—N. D. H.

The Occident

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to his audience, no matter what it
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Editorial.

The Economic Transition

Between 1860 and 1900 our entire economic system has been undergoing a gradual but radical change. This change has affected agriculture, manufactures, mercantile pursuits, methods of transportation, and the relations of the employer and employe. The farmer is now in part a mechanic, and his product has value according to the fiat of the men who shout and gesticulate in the wheat pit of the produce exchange, where it were absurd to say all prices are fixed by the law of supply and demand. The small manufacturer is now rarely found, and most of our fabrics are made in large establishments conducted by large corporations. The small store has largely given way to the department store, and the former proprietor is now the floor-walker, or behind a counter, upon a meagre salary. The transcontinental railroads, the trunk lines, the world-encircling steamers and the attempts at pooling, tariff adjustments, passenger associations, etc., indicate not only a tendency but a conclusion. The fully instructed artisan who has served an apprenticeship is rare, and trades are subdivided so that the toilers are subject to corporations and the way closed to initiative and personal proprietorship.

The Issue of Significance.

Such vast changes mean more than a little as to the welfare of men and the status of civilization. Something of the old sense of freedom and independence has gone. The introduction of improved machinery has made shop life possible to many who once tilled the soil, so that labor for manufacturing is more than adequate and wages in consequence less satisfactory. Great combinations of corporations into so-called trusts, controlling certain industries, place their products almost entirely in the hands of a few, and labor is also at their mercy. Vast wealth comes into the hands of a few, so that such a city like New York can count 1,200 millionaires, while the slums darken the pages of modern life and the sweat-shop raises the problem, in many hearts, whether under such conditions "life is worth living." The army of

the unemployed increases, tramps multiply, men find temporary solace in drink, paying the penalty of ruin in the end, while often the cold river or the fatal bullet ends the strife in a selfish world.

The Root of the Evil.

The foregoing is a plain recital of facts which are open to the recognition of all who have open eyes. The root of the trouble is found in the fact that we are conducting the world's affairs upon a wrong basis. The system of competition, with some features of merit, is a vast scheme of selfishness, and human nature being fallen and sinful, the results found are but natural. We do not blame men, but the system. It is a survival of the strongest, and the weaker go to the wall. Mercy has no standing-place, and wrecks lie open to view on every mile of our economic shores.

The Vision of Faith.

It would be a pessimist who could only rail at this recognized condition. We believe in God. He has not lost his grip upon the world, nor left us like a herd of cattle to horn one another until the boss-cow earns the right to lead and domineer over the rest. We are in a period of transition. The kingdom of God is coming with power among men. Brotherhood is yet to replace competition. The gigantic trust, the labor organizations, the evils seen and felt, are just so many steps of the God who is to make the world brighter and better, as we mend our ways. We see the glimmerings of the coming dawn. Imperial Germany gives her workmen the needed pension for old age; that rich, progressive corporation known as the Pennsylvania Railroad, provides for a pension for all employes who are seventy years old who have served the company faithfully for thirty years. Bellamy was a true prophet, but died before the sight of his promised land. Visionary he was, to be sure; his dream will never be fully realized, but the underlying principle of "Looking Backward" cannot be gainsaid or denied. When all come to work for all, and when work is done with some plan of wisdom, much of the sorrow and sin of the world will disappear. Nothing but regeneration of the human heart will ensure the re-

A. Gordon, D.D., of Occidental College, has been supplying the pulpit most acceptably.

The Y. M. C. A. at Los Angeles has recently greatly enlarged its reception rooms, the growth of the work demanding it, and the interest of its friends making it possible. We note with pleasure that the Redlands Y. M. C. A. has recently paid off \$7,000 of mortgage indebtedness, and expects within three months to pay off the whole of its debt, by the payment of a like sum.

January 11, 1900.

The Findings in the McGiffert Case.

The Presbytery of New York has taken the following action in the matter of Prof. A. C. McGiffert, D.D., of Union Theological Seminary:

"Whereas, The General Assembly of 1899 referred 'the whole matter of the teachings of the Rev. A. C. McGiffert, D.D., in his book entitled, "A History of Christianity in the Apostolic Age," to the Presbytery of New York, for such disposition as in its judgment the peace of the Church and the purity of doctrine may require'; and

"Whereas, in accordance with this reference of the General Assembly, this Presbytery has carefully considered the teachings of the book in question, and has also, through a committee appointed for that purpose, conferred with Dr. McGiffert in regard to his interpretation of the book; therefore be it

"Resolved, That the following Minute be entered upon the records as the judgment of this Presbytery in the matter:

"I. It finds that the teachings of the book entitled 'A History of Christianity in the Apostolic Age,' by the Rev. A. C. McGiffert, are in certain points, according to the judgment of the majority of the Presbytery, erroneous and seriously out of harmony with the facts of Holy Scripture as they have been interpreted by the Presbyterian Church. These teachings, according to their author, have already been misunderstood; but this very liability to misunderstanding is one of the elements which makes this Presbytery disapprove of them, as likely to lead to yet more serious error. The following examples are cited as statements especially open to such construction, viz.:

"(1) The apparent acceptance of the theory that the Sacrament of the Holy Communion was not instituted by Christ himself upon the occasion of the last supper as a memorial feast (Page 69, Footnote).

"(2) The discrediting of the view so long accepted by the Church that the Third Gospel and the Book of Acts were written by St. Luke, the companion of St. Paul (pp. 237, 433), and the suggestion that they were more probably the work of some writer living in

the latter part of the first century, a generation after the death of the Apostle (p. 430).

"(3) The expression of uncertainty as to the authorship of the Fourth Gospel, and the assertion that the discourses in it attributed to our Lord, although 'they embody Christ's genuine teaching at least to some extent,' are the composition of the author (pp. 616).

"(4) The view that Jesus' emphasis of faith in or acceptance of himself is throughout an emphasis, not of his personality, but of his message, and thus simply a reaffirmation of filial trust in, devotion to, and service of God as the essential condition of an eternal life of blessedness in heaven' (p. 30).

"II. This Presbytery recognizes the principle, frequently asserted by the Presbyterian Church, that a man is not necessarily to be held responsible for the general consequences which seem to others deducible from his views in certain particulars. The distinct and definite disapproval of the aforesaid teachings of Dr. McGiffert by this Presbytery does not preclude it from accepting as sincere and reassuring his public and personal avowal that he is 'in accordance with the faith of the Presbyterian Church and of evangelical Christendom in all vital and essential matters'; that he reverently accepts the Holy Communion as one of the divinely appointed Sacraments of the Christian Church; that he acknowledges the authority of the Holy Scriptures as the only infallible rule of faith and practice; that 'most emphatically' he believes 'in the deity of Christ,' and that he is 'in hearty sympathy with the genuinely Pauline and Protestant doctrine of salvation through faith alone.'

"III. The Presbytery, moreover, is persuaded that the action of the last General Assembly, taken in connection with this action of the Presbytery of New York, is sufficient to guard the purity of the doctrine of the Church so far as any teachings of the book in question may affect the same, inasmuch as in view of said action there can be no possible misunderstanding in any quarter as to the attitude of the Presbyterian Church towards teachings which it formally disavows.

"IV. In view of the foregoing considerations, and recognizing the manifest evils and misunderstandings that are wont to connect themselves with an attempt to establish by judicial process the limit of conscientious differences in the interpretation of the standards, the Presbytery, having herewith recorded its disapproval of the teachings referred to its judgment by the Assembly, believes that neither the interests of the peace of the Church, nor the protection of the purity of its doctrine, calls for any further action at the present time, but that a trial for heresy would work grave injury to the interests of Christ's kingdom.

woman and child, or in government; an absolutely necessary advance over all the evils from which men and societies suffer. I do not find that there is at least an hereditary advance. Do men transmit their acquirements and culture, their habit and disposition, to their children to the extent of making a great moral improvement in a land? There is a social philosophy teaching that moral and religious culture, sentiments of justice and benevolence, become by heredity a *depositum*; grow with an ever-increasing ratio, and shall naturally save the world. According to this theory, society is entirely a natural system; the cosmic process, so far as man is concerned, shall issue in his arriving eventually at what may be called a millennial period, and this largely through a gradually acquired instinctive moral and religious life; men getting by natural processes of birth and growth to have such social, such altruistic, desires as shall save and exalt everything.

Now, if such philosophy really means a combination of hereditary and other influences, simply calling the whole natural and even necessary, there need be no controversy.

Progress is by the process of variation. The cause of variation may not be accounted for easily, if at all—the cause of a Shakespeare or a Stevenson. Science has not yet discovered it. The start of a successful plant variety is as yet beyond her reach, and may ever be. The coming of that animal variety which gives a sire to a certain species is a mystery of nature.

The cause of successful variation in human society and history is equally a mystery to natural science.

Evolution is a theory of creations—the creation of species, the creation of man. But it is a theory of the mode, not of the cause, of creation. It is a theory of the creative process, not of the creative cause; a theory of the way of working, not of the force which works. For all that science says or theorizes, God may operate the process; his may be the hidden energy, the directive mind, and he may, by direct intervention, be the cause of variation for the better.

I do not know that the law of evolution concerns itself with what the evolving directive force may be. It is, I think, on the whole, all the same to evolution whether this force be the fate of the heathen, or the external law of nature with Buddha, or a directing, unknown force within, or the immanent Spirit of God. Some may think it one thing, some another. Evolution simply affirms the fact of a directive force. If this is the character of evolution, then evolution may agree with views which which evangelical Christians agree in holding. So far as evolution is concerned, the great directive force may be natural law, conscious human action and divine influences—

all of these combined. And with such a theory the Christian world would not necessarily find fault; would very likely agree. The progress of human life in strength and excellence may reasonably be felt to come by a combination of these causes.

E. W. B.

In the Southland.

By Elijah Oxymel.

The annual meeting of the Board of Trustees of Occidental College was held on the 8th instant. It was largely routine in the items of business. Mr. George A. Howard, S. S. Salisbury, M.D., and Rev. W. S. Young were re-elected their own successors as trustees. The officers of the Board are: President, Rev. H. K. Walker, D.D.; Vice-President, Rev. E. S. McKittrick, D.D., pastor of the First United Presbyterian church of Pasadena; Secretary, Rev. W. S. Young; Treasurer, Mr. J. C. Salisbury. The college has an excellent faculty, and is doing good work—such as we may be justly proud of as Presbyterians having it in charge. The Rev. E. S. Chapman, D.D., delivered his popular lecture, "Experiences in Washington," at the college on Thursday. It was greatly enjoyed, and its points will not soon be forgotten. The Doctor paints very vividly. He is busily engaged in his Anti-Saloon work and has declined the call given him to become pastor of the Central church. This is a keen disappointment to many, for it was hoped he would surely accept the leadership of this loyal band that called him.

The Rev. Joseph N. Boyd is getting to feel thoroughly at home in his work at Boyle Heights. The work is moving forward nicely. Recently a fine new heating plant has been put in the basement, rendering the equipment of the church quite complete. With good warm-hearted, stirring sermons in the pulpit, and a well-regulated fire in the basement, we may confidently expect not only a comfortable time but good progress.

One of our well-known and highly esteemed Presbyterians, Mr. O. T. Johnson, left on Wednesday, the 10th, with his wife and daughter, for an extended trip. They will visit Washington and some Eastern cities and then sail for Europe and visit Egypt and the Holy Land before returning. They expect to be gone about ten months. The Immanuel church will miss their genial faces from its services.

The Rev. R. J. Compton is busy getting acquainted with his people in their homes, and pushing the work committed to him. On the 7th instant a very impressive communion service was held and three members received into the fellowship of the church. The outlook of the work is most encouraging.

Since the resignation of Rev. H. P. Wilber of the church at Highland Park, the Rev. J.

generation of society. The best workers for the coming Kingdom are those who teach and exemplify the principles of the religion of Jesus Christ. Just as we feel the power of and are ready to obey the Sermon on the Mount, are we contributing to the coming of the substitution of Brotherhood in place of Anthropophagic Competition. The time is ripening fast for the government ownership of public utilities, after due compensation to present owners. The state as the employer of labor, having no selfish end of profit, but being conducted in the interest of all, will be known to those who come after us. Then poverty will be a thing of the past, and a man able to work, searching for employment, with hungry children only to be fed by the humiliation of poor funds, or through the turpitude of theft, will be but a memory, a dark shadow, to give effect to the sunny hue of a better age. Then old age will be restful, and no wolf will snarl about the door of those who only wait for a transition to the brotherhood made perfect in the Paradise of God.

A Serious Problem Wisely Settled.

For two years our Church has been troubled with what is known as the McGiffert case. The brilliant son of one of our revered and departed ministers, himself yet under forty years of age, and fulfilling the duties of professor of Church history in Union Theological Seminary, New York, his career has been as notable as it has been grievous to the friends of sound Biblical learning. A man holding firmly to the great fundamental truths of Christianity, of most pure and kindly Christian spirit, who seeks no conflict, but pursues his calling with great studiousness and assiduity, his case demanded a peculiarly kindly yet conscientious treatment. Being a member of the Assembly of 1898, we made it our duty to read with care the book of the Professor which had caused the presbytery of Pittsburg to ask for action on the part of the Assembly. "A History of Christianity in the Apostolic Age" was found to be a work of vast learning, mingled with crude hypotheses having no greater authority than the mere dictum of the author. The Assembly condemned the teachings of the book and asked the author to reconcile his views. As he did not do so, the Assembly of 1899 directed the Presbytery of New York to consider the whole matter and to take action thereon. This action is reported in another column, and on the whole it seems to us to be the wisest possible under the circumstances. They declare the defects of his book, and call upon all such teachers not to spread such teachings as are disavowed as those of the Presbyterian Church, calling attention to "the difference between the theories of criticism and the certainties of faith." They wisely declined to proceed to an ecclesiastical trial. No

good end would come therefrom—his errors would only be more widely spread abroad. Bad feeling would be engendered, and many lines of Christian work would be set back for years to come. The author, if let alone, will probably learn some of the mistakes which he has made, and if he persists in spreading error there is nothing to hinder the Assembly from paying attention to his course in time to come. But whoever pursues this case further now, when the evil is subsiding and the Church has spoken out its loyalty to truth, can only be recognized as a disturber of the peace of Israel, and as having a vindictive and unchristian spirit. Let us devote our energies now to advancing the kingdom of Christ to victory over the power of Satan, so rampant on every hand, and cease to pursue a brother who has too much of good in him to be counted an enemy, and who will be wiser at fifty than in his thirty-sixth year, when he unwisely thought he had found new light, which was only a thick darkness to be felt with sorrow, by a host of friends, who would rather pray that his head may be as clear as his heart, than to go about thirsting for the blood of a theological victim. Let the temple of Janus be closed, and let us rededicate ourselves to the peaceful works of the gospel of peace.

The Christian and Evolution.

There is to believers in God a presumption against the scientific method of evolution carried out in the human sphere without qualifications. "If the method of God with humanity is but another aspect of the scientific doctrine of the salvation of the strong," then it is seemingly in contradiction to the humane teaching of our Lord and his apostles. Doubtless there are qualifications.

To regard evolution "as a sufficient explanation of our ordered and living and reasonable world" is a very different thing from regarding evolution as a sufficient explanation of the successive species of animals and plants; or even from regarding evolution as a theory not simply of the creation of species, but also of the creation of man. Probably the law of evolution is in the human race much modified.

What may be called the lower laws of evolution—those which prevail in the lower world the subhuman world—give way among men to higher laws, to an extent, call these laws evolutionary or not.

I do not think that there is, corresponding to the evolution of substance and form a necessary moral growth to high forms, a necessary emancipation of a people sooner or later, or of the world sooner or later, from greed and intemperance, from selfish ambition and competition; from domestic, political or economic tyranny; a natural and necessary improvement in the home, in the condition of

"V. Finally, the Presbytery counsels and enjoins all members of this body, and especially such as are engaged in critical studies, to refrain from setting forth the disavowed teachings as if endorsed by the Presbyterian church, and while exercising the liberty of scholarship to be careful (amendment added) 'to distinguish between the theories of criticism and the certainties of faith and' also faithfully to maintain sound doctrine and loyally to study the peace of the church."

Elsewhere in *The Occident* will be found a poem whose words breathe a powerful indictment of those who deliberately shirk the responsibilities of motherhood—and are we not justified in extending the thought, and saying "fatherhood" also? The author unquestionably has in mind the fashionable, the frivolous, the unsexed, who from various unworthy motives refuse God's greatest blessing to woman—the consecration of motherhood. We are not all called into this world to do the same work. Some plants are grown for their fruit, others for their beauty and the fragrance they shed roundabout. In the providence of the Great Architect of creation, all women were not destined to be burden-bearers in the scheme of race perpetuation. It is the duty of all to humbly fill the sphere in which they are placed. Let no man or woman whom God has blessed with fruitfulness shirk the solemn duty which follows the bestowment of this sacred power—a duty enjoined alike by nature and revelation. We commend the poem and its discriminating application. P.

Dr. H. K. Carroll, recently, in speaking of founding a mission in Porto Rico, told of an old lady who was pleading for schools where the English language could be taught. Dr. Carroll told her they should not be very expensive ones, so that the children of the poor could afford to attend them; that the schools the United States would found would be free schools where all could go. Whereupon the old lady lifted up her hands and said: "May God and glory be with you!"

Leakage from steam pipes is believed to have been greatly underestimated, tests by Mr. R. S. Hale having indicated the following proportions of loss: In mills, 5 to 16 per cent; electric plants, 2½ per cent; steamships, 1½ to 10 per cent; waterworks, 2½ per cent.

"The best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to a mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—[Balfour.

Timely Topics.

By Rev. W. S. Matthew, D.D.

Chicago Drainage Canal.

The completion of the Chicago Drainage Canal, besides being a notable engineering triumph, is an event of the greatest commercial importance. The channel extends from the Chicago river for a distance of twenty-eight miles, to Lockport, where it connects with the Desplaines river and thus flows into the Illinois and Mississippi. In many places it is cut through solid rock, and is wide enough and deep enough to float the largest ships. It has been built to maintain a flow of 300,000 cubic feet per minute, and at a rate of one mile per hour, and over seven years have been employed in its construction.

The canal is intended primarily to provide a better sewage system for the great and growing city of Chicago. But its projectors realized the wisdom of furnishing at the same time a great ship canal connecting Lake Michigan and the Mississippi. It is a work of great engineering skill, because it diverts the sewage of the city from its natural outlet into the Chicago river and the lake, to an artificial channel from the Chicago river into the Desplaines and Illinois rivers.

The vast importance of the canal commercially is probably not generally realized. The Mississippi and its tributaries drain nearly one-half the area of the United States. They afford the greatest natural water-way system of the world. The Mississippi is navigable for the largest vessels from its mouth to Minneapolis, a distance of nearly 2,000 miles. Upon its banks are settled some of the most important cities of America—St. Louis, near the junction of the Missouri, a great manufacturing city; St. Paul and Minneapolis, the greatest grain centers in the world; and Dubuque, Burlington, Quincy, Cairo, Memphis, Vicksburg, New Orleans and many others of lesser importance. Besides these we must consider the cities of its tributaries—Louisville, Cincinnati and Evansville on the Ohio, and those on the Missouri, Allegheny, Arkansas, Tennessee and Red River. The canal connects this vast internal water-way with the Great Lakes, the commerce of which is immense. After the river is improved at its mouth the largest grain and passenger boats will be able to pass through the canal, down the Mississippi and into the Gulf of Mexico. This will make it possible for the manufacturing and agricultural products of the Central and Northern States of the Union to find cheap and speedy transportation all over the world. This is an improvement which will vastly enlarge the foreign and domestic commerce of the United States.

If this canal be compared with other similar great canals of this century, the Manches-

ter, England, ship canal is thirty-five miles long, twenty-six feet deep, one hundred and twenty feet wide at the bottom, and cost \$77,000,000. The Baltic canal is sixty-one and one-half miles in length, of about the same depth as the Manchester canal, eighty feet wide, and cost \$37,440,000. The Chicago excavation is twenty-eight miles long, from one hundred and twenty to two hundred and ten feet in width, thirty-five feet deep, and cost as above stated, \$33,000,000. But if built at the present price of labor and materials it would cost over \$40,000,000.

"Our Duty in the Philippines."

Under the above heading President Schurman of the Philippine Peace Commission contributes to the New York *Independent* a timely and valuable article. He believes the war will soon be over—indeed, is practically ended now. He therefore discusses our duty to the people when the insurrection is entirely crushed out and order is restored. We have only room for a brief *resume* of what President Schurman thinks we ought to do for the Islands.

First of all, he says, we need to send missionaries in large numbers, but makes the impractical suggestion that only one Protestant denomination enter upon this work, for the reason that, if several sects send missionaries, the natives will get a confused notion of the Protestant faith. We think care should be exercised in this matter, so that men and money will not be wasted; but Christian comity will certainly manage in the Philippines, as in China, India, and other fields, where representatives of the various denominations toil side by side in harmony and love.

President Schurman emphasizes the necessity for the immediate establishment in every place of a simple form of civil government; of building good roads, and of providing good schools throughout the Islands. Then, he says, America must institute an honest and capable civil service; only through this will the hatred of the white man be overcome. "The best man in America," says President Schurman, "is none too good to go to the Philippines as Governor-General." This is a wise putting of a truth of vast importance.

We trust the authorities at Washington, including both Houses of Congress, will ponder President Schurman's words concerning the American abomination of desolation, the saloon. He says: "I regret that the Americans allowed the saloon to get a foothold on the Islands. That has hurt the Americans more than anything else, and the spectacle of Americans drunk awakens distrust in the Filipinos. We suppressed the cock-fight there, and permitted the tavern to flourish. One emphasized the Filipino frailty, and the other the American vice. I have never seen a Filipino drunkard."

Childless.

BY STEPHEN PHILLIPS.

Ah, barren! to go barren to the grave!
Have I not in my thought trained little feet
To venture, and taught little lips to move
Until they shaped the wonder of a word?
I am long practised. Oh, those children mine,
Mine, doubly mine, and yet I cannot touch,
Hear, see them! Does great God expect that I
Shall clasp his air and kiss wind forever?
And the eternal budding cometh on,
The burgeoning, the cruel flowering!
At night the quickening splash of rain, at dawn
The call of the young bird, finds out my heart,
And any babe tossed up before my eyes
With ripples of wild laughter pierces me.
Still I, amid these sights and sounds, starve on.
Barren! to go down barren to the grave!
Omitted by the casual dew! Still I,
I with so much to give, perish of thrift—
Spectator of life's feast, a looker-on!
They say, those other women, in my ear:
"Much you are spared, for cruel are the young:
The streaming face; the sob with pillow choked,
The certain swiftness of young strength to sin,
The burning blushes, the unanswered prayers;
To none is God so deaf as unto mothers."
Spared! to be spared what I was born to have!
I am a woman, and this very flesh
Demands its natural pangs, its rightful throes,
And I implore with vehemence these pains.
I know that children wound us and surprise
Even to utter death; that they can wear
The silent nerve beneath the sun away
Until we walk the garden with white head,
Turn from the human face to quiet flowers.
Have I not heard and known? But this my heart
Was ready for these woes, and had foreseen.
Oh, but I grudge the mother her last look
Upon the coffined dead,—that pang is rich,—
Envy that shivering cry where gravel falls.
And now these maimed thoughts and foiled desire,
Eternal yearning answered by the wind,
Have dried in me belief and love and fear;
My thwarted woman hopes have inward turned,
And the vain milk like acid in me eats.
I become a danger and a menace,
A wandering blight, a disappointed force,
More cruel from a love that might have been.
Oh, 'tis such souls as mine that go to swell
The childless cavern-cry of the barren sea,
Or make the human ending to night wind.
Ah, barren! to go barren to the grave!

—January Century.

The young man who carried off the chief honors in the recent debate between Harvard and Yale was Roscoe Conklin Bruce, of the former University. Mr. Bruce is the son of the late Hon. B. K. Bruce, who was a negro, once a slave in Virginia, and afterward a United States Senator from Mississippi, register of the United States Treasury, and register of deeds for the District of Columbia.

Rev. Charles M. Sheldon, author of "In His Steps," is said to have not given up the idea of launching his religious daily newspaper. He says he is receiving letters from newspaper men and capitalists, encouraging the enterprise and promising help. He says he does not desire to foster the new enterprise himself, but that it will be under the control of practical men.

The Transvaal.

We give below a part of an article by Rev. R. J. Nevin, D.D., recently published in the *Presbyterian Banner* of Pittsburg. He says:

"The Transvaal is a large country—larger than New York and Pennsylvania and New Jersey put together. It has a population of about 900,000, of which about 250,000 are whites. These are chiefly in the southern part, where the richest gold fields lie. It was wrested from the Matabele by the Boers, who came in from the Orange Free State in 1837. The Matabele were a branch of the Zulus, who twenty years before, under the great chief Umziligazi, fled from the wrath of the tyrant Chaka and, entering the Transvaal, exterminated the scattered tribes who then inhabited it. Umziligazi, in his turn, gave way before the Boers and, crossing the Limpopo river to the north, founded the great Matabele nation, of which he is looked upon as the Moses. The Boers in the Transvaal slowly organized themselves, and in 1852 they were recognized by Great Britain as an independent government. In 1877 the Transvaal Republic was, however, annexed by Great Britain on the plea that it was not strong enough to defend its citizens against threatened native invasions. A promise of home rule was given them. This was never carried out, however, and a very bad governor was put over them. They sent two deputations to England to present their case but to their appeals for justice and the right of self-government got only the answer, 'No.' So in 1880 war broke out—the same war which ended so disastrously for the British arms at Majuba Hill. The British conscience—never fully satisfied as to the right of this war—awoke then fully to its injustice, and Mr. Gladstone was great enough in 1884 to make peace with the Transvaal, recognizing fully its independence, with the one provision that it should not make treaties with countries outside of Africa without the consent of Great Britain. Three years later, however, the rich gold fields near Johannesburg were discovered, which have been the curse of the Transvaal, and threaten now to be its utter ruin.

"The capital of the Transvaal is Pretoria, called after the old commandant who defeated the Zulus in Natal. But the town in which the greatest interests of South Africa center is Johannesburg, the great mining camp of the Transvaal. It has a population, including the miners, of about 50,000 whites, and as many blacks. Of the whites it is claimed that 67 per cent are of British origin. It is a ghastly place, with all the crudeness and vice and crime of an American mining camp, greatly intensified by the corrupting presence of the mass of nondescript blacks. The scum of the earth seems to have flowed to it by a natural attraction. Many buildings have been put up at

large cost, but most of them in very bad style and pretentiously vulgar. Alongside these are often found the commonest shanties. A general view of the city shows beyond it the Witwatersrand range of hills, in which the richest gold reef in the world lies no longer hidden. It is a bleak, barren, treeless hillside, nearly 6,000 feet above the sea, subject to terrible dust-storms—bitterly cold in winter, intolerably hot in summer, with a very high death rate—a place indeed in which no one would live who was not driven to it by the thirst for gold. I saw a good deal of the leading outlander element—having introductions from leaders on the British side—and I did not meet a single one who wanted to become a citizen of the Transvaal, or intended to stay there a single day after he had made his pile. It is hard to see how it can be claimed that these men enrich the Transvaal when they take out its gold to spend in London or Paris. The quantity of gold is enormous. It has been carefully estimated that over \$6,000,000,000 of gold are yet hidden in thirty miles of the Rand hillside. Innumerable mines cover it. Of these only about one in ten pay dividends, but those that do pay, pay enormously. This gold is being taken out, however, rapidly, and chiefly by foreigners.

* * * * *

"After seeing something of these newcomers, and of how they cared absolutely nothing for the country of their exile, I confess myself that it seems to me that it would be as reasonable to expect us to welcome to full citizenship the hordes of Chinese who are ready to swoop down on our own country, and carry away what they can gain from it."

Ecumenical Conference on Foreign Missions

The first of December finds the plans for the Ecumenical Conference on Foreign Missions well advanced. The program has been arranged, most of the speakers selected and the order of meetings laid out. Articles for the exhibit are already coming in and there is good prospect that it will be not only of interest but of incalculable value. Sub-committees on special topics, as Comity, Education, Self-Support, etc., have been hard at work, and the results give assurance of practical value for the actual conduct of work both at home and abroad.

Most gratifying are the responses that have come to the invitations sent to missionary societies, missionaries and other friends of missions. Ex-President Harrison has consented to act as the Honorary President, and it is expected that Ex-President Cleveland, Admiral Dewey, Rear-Admiral Philip, Capt. Mahan, Justice Brewer, the Hon. John W. Foster and many others will be present. From England it is hoped that the Earls of Aberdeen

and Harrowby, Lords Kinnaid and Overton, the Archbishop of Canterbury, Principal Fairbairn, Drs. Monro Gibson and Grattan Guinness, Prof. H. G. O. Moule and others not less widely known will come. From the mission field there is already assurance of a fine representation. A partial list included from India, Dr. Jacob Chamberlain, Bishop Thoburn, Rev. J. E. Abbott, Rev. L. B. Wolf; from China, Dr. William Ashmore, President D. Z. Sheffield, Rev. J. Hudson Taylor, Dr. H. H. Lowry; from Japan, Dr. M. L. Gordon, Rev. J. L. Dearing, Dr. Julius Soper; from Turkey, Dr. H. H. Barnum, Dr. H. O. Dwight, Miss Corinna Shattuck, the heroine of Urfa; from the countries south of us, Dr. Geo. W. Chamberlain, Dr. W. B. Bagby, Dr. Jas. D. Eaton, Dr. L. S. Barton. These names are merely a small portion of the list already in hand and which is growing in length and in value with every week.

The Conference will be in truth an Ecumenical one, in a sense in which no gathering of Christians has ever been before. It will be ecumenical in its membership gathering from every section of the world, from lands and even continents unknown to the early councils when the word first came into use. It will be ecumenical in its scope; its discussions taking up every phase of Christian work among even the remotest peoples. It will be ecumenical in its sympathies, marking a significant weakening of the walls of separation and a corresponding union of those of diverse thoughts and habits, under the one leadership.

It will be ecumenical in its outlook, penetrating to the very ends of the earth. Shall it be ecumenical in its spiritual power? That will depend upon the support it receives, especially from the Christian people of this country. That support must be twofold: material, that none of the other characteristics may fail from lack of opportunity for their expression; spiritual, that each may obtain its best development. Money is needed, for the expense of such a series of meetings is heavy. Prayer is needed, that the Spirit of God may guide in all the deliberations and in the conduct of all the meetings. To this end Christians everywhere are urgently invited to be much in prayer that the blessings of God may attend the preparation, and control the influence that shall go forth.

Rooted in Christ.—In the country there are sometimes seen great trees blown over and torn up by the roots, and the occasion of it was the shallow soil. So it is with many professors—they for awhile believe, but in time of temptation they fall away, because they had not been rooted in Christ. This points to the inward and outward growth of the Christian. The only way to keep from falling is to grow.

Early Presbyterianism in California.

By Rev. James Woods

DISCOVERY AND EXPLORATION.

In the early days of discovery and exploration all that the Spanish knew of North America outside of Mexico and bordering on the Atlantic Ocean was called Florida. The interior north of Mexico, made known by the explorations of Coronado, 1540, and Espejo, 1582, was called New Mexico. The country northward bordering upon the Pacific ocean was called California.

The name California, by an easy and probably correct etymology, is derived from the Spanish words *caliente*, hot, and *fornalla*, furnace. Its application to this land, however, seems clearly to have been taken from a romance called "Las Sergas de Esplandian," much read in the time of Columbus and Cortez. It was the name of a tropical island near the Indies, rich in pearls and gold, peopled by black Amazons. Their arms and the caparisons of their wild beasts, subdued and trained for war, were all made of gold, for it was the only metal of the country.

The Pacific ocean was as well known to Europe in the sixteenth century as the Atlantic. It was discovered at Darien by Balboa in 1513. Magellan in 1520 circumnavigated the globe. In 1522 Cortez had subjugated Mexico and turned his attention to the Western coasts.

It is a startling fact that the coast of California was discovered and partially explored within fifty years of the discovery of America by Columbus. Ximenes discovered lower California in 1534. Ulloa explored the gulf and then sailed along the western coast in 1539-40. In 1540 Alarcon, co-operating with the land expedition of Coronado into New Mexico, sailed up the Gulf of California and ascended the Colorado river beyond the Gila. In 1542 Juan Rodriguez Cabrillo with two vessels, the *San Salvador* and the *Victoria*, entered San Diego bay in September, and the bay of Monterey in November. Wintering in the Santa Barbara islands, Cabrillo died January 3, 1543. His chief pilot, Bartolome Ferrelo, continued the voyage, and sailed as far north as the southern coast of Oregon, returning to San Diego bay in March. To Cabrillo belongs the honor of discovering California.

In 1579 Sir Francis Drake, the English navigator, explored the northern coast. According to his observations of latitude he landed at Point Reyes, but fell short of reaching San Francisco bay. He proclaimed his possession of the country in the name of his sovereign, and called it New Albion.

In 1602 San Sebastian Viscaino explored the coast from Acapulco bay, Mexico, to Cape Blanco, Oregon. Like Cabrillo, he entered the bays of San Diego and Monterey, giving

to them as well as to point Conception and Cape Mendocino, the names they still bear. He passed the bay of San Francisco without noticing it and missed the Columbia river.

In 1616 Lamair and Van Schooten, Dutch navigators, doubled Cape Horn, opening a new and comparatively safe highway. But winds and currents carried returning vessels from the Philippine Islands far to the north upon the American coast. The depredations of Dutch and English privateers upon the Spanish commerce in the seventeenth century, and the search for the northwest passage (northeast to us), placed California in the highway of commerce. There were many subsequent voyages for adventure and spoliation, yet from its discovery California lay in nature's wastes for more than two hundred years.

Lakeport, California.

Particularization in Prayer.

By Rev. Benjamin Parsons.

An incident in my own experience furnishes my topic. After several years of missionary work in Asia Minor I returned to my native country, and was settled as pastor in one of the oldest, quietest and most beautiful of the many such villages in Connecticut. While there it was my happy privilege to entertain as my guest one of the most distinguished of missionaries from my former field of labor, in the person of Rev. Wm. Goodell, D.D. Of course he was asked, and also of course he consented, to conduct our family worship. In doing this he prayed, but not in the usual stiff, stereotyped phrases, "for the pastor, his family and his church," but with touching tenderness, "for my Brother and Sister P., and for Henry and Emma, their children"; and then specifically "for the sheep and the lambs of the pastor's flock."

Young in the ministry, and not accustomed to hearing that style of prayer, this particularization by this venerable missionary, for he was then an aged man, profoundly and lastingly affected me, making me feel that, as did Enoch and Noah, he "walked with God."

From the memory of this incident I turn to the New Testament, and find that a similar style of prayer was a fixed habit with Paul and his co-workers. To the Romans he says: "God is my witness, whom I serve with my spirit in the gospel of his son, that without ceasing I *make mention* of you *always* in my prayers." To the Ephesians he says, "I cease not to give thanks for you, *making mention* of you in my prayers." To the Thessalonians he writes: "We give thanks to God *always* for you all, *making mention* of you in our prayers." Writing to Philemon he says: "I thank my God, *making mention* of thee *always* in my prayers."

This habit seems to have been acquired by imitation of Him who said, "I have given you an example, that ye should do as I have done." That example is presented in his importunate petitions for his disciples as a group, and in the instance of his saying to Peter, "I have prayed for *thee* that thy faith fail not."

The style of prayer which is thus illustrated is at a vast remove from the Scylla of irreverent familiarity of speech on the one hand, and from the Charybdis of formalistic verbosity on the other. It shows that simplicity and intensity of desire find appropriate expression in childlike explicitness, directness and brevity of utterance. In this notable habit of the apostles, contemplated as soul-winners, is a lesson, practical rather than ideal or theoretical, and worthy of special study by all preachers and by all lay-workers of every class and connection. It is peculiarly suggestive for those who conduct family worship. What more sacredly memorable to children and youth than the loving mention of them, by names even, in family worship? In such circumstances "words fitly spoken are like apples of gold and pictures of silver." A delightful recollection, and more; for the fact of such affectionate mention of them at the throne of divine mercy and grace is written in their memory as "with a pen of iron, and with the point of a diamond graven upon the table of their heart."

The thoughtful reader will at once realize that no condition short of conscious nearness to and fellowship with God, through Christ, admits of such particularization in prayer as is here under consideration. It is only in the holy of holies of devout communion with God that the trustful soul has largest liberty for expression of its desires. Blessed, therefore, thrice-blessed the believer who attains that liberty!

Seattle, Wash.

The Roberts' Case.

The country is to be congratulated on the thorough discussion which is being given to Utah polygamy, and on the heart and zeal with which the purely monogamous family is upheld. The sentiment of the people is overwhelmingly in favor of the American home. Would that the sentiment were as strong against divorce as against plural marriage! It would seem, however, that the present campaign against a heathenish form of the family will at least check the spread of the evil and drive the thing into darkness. Certainly we have in those mountain states a living issue. States and territories neighbor to Utah are being infested with her disease. But the country will say, "The polygamist must go!"

E. W. B.

Integrity is the road to success.

Moody Memorial Endowment.

"I have been ambitious not to lay up wealth, but to leave work for you to do," were almost the last words of D. L. Moody to his children.

At a meeting of Mr. Moody's friends held in Northfield on the evening of his funeral, it was resolved that a statement regarding the institutions founded by him be given to the public.

These institutions are unique in character, and offer an unequalled opportunity for young men and women of limited means to secure an education that will thoroughly equip them for Christian life and service.

They consist of the Northfield Seminary and Training School for young women, Mount Hermon School for young men, and the Bible Institute, Chicago. All are incorporated.

The Northfield plant consists of about 1,200 acres of land and about thirty buildings, beautifully situated and excellently equipped. With present endowment it is valued at one and one-quarter millions, and is practically free from debt. At Chicago the buildings, land and endowment exceed \$250,000 in value.

The Northfield Schools have about 400 students each, who are charged \$100 per annum for board and tuition. The actual cost is about \$200. At Chicago the amount required approximates \$150 each for 300 students.

In brief, therefore, a sum of about \$125,000 is annually required to maintain the work inaugurated by Mr. Moody on the principles successfully pursued for the past twenty years.

This sum has heretofore been largely raised by his personal efforts. We believe his friends will now wish to express their appreciation of him and their gratitude to God for his accomplished work by sharing the responsibilities bequeathed to his children by raising the present limited endowment to \$3,000,000, the interest on which, at four per cent, would guarantee the perpetuation of his work in all its present prosperity. Such an endowment would be a monument to his memory more enduring than brass or marble, and just such a memorial as he himself would have most desired.

The appeal is therefore made now to Mr. Moody's friends throughout the world to contribute, without curtailing their support for current expenses, to a "Moody Memorial Endowment," notifying his elder son, Mr. W. R. Moody, East Northfield, Massachusetts, of the amount they are moved to give.

The Appeal to McKinley to Be Continued.

By Rev. Wilbur F. Crafts.

The anti-canteen leaders of Washington in and out of Congress have concluded they will not accept the invitation of the Secretary of War to go through the useless labor of re-

enacting the law, with no assurance it will not be Griggsed again, but will hold the President responsible for its enforcement. He accepted an appeal from Griggs for "consideration" last July, with a promise to investigate, and then enforce the law according to its true meaning as he should find it. A report of the result of his long consideration should be courteously but firmly demanded by press editorials and private letters. The writer has reliable information that the President is not a little troubled that the indignation of the Christian public does not "blow over," but rather blows with increasing force straight at the White House. The ringing rebukes of Methodist Conferences begin to have the look of an approaching cyclone. Christian citizenship will be worthy of even increased contempt and neglect among politicians in the twentieth century if it does not press its appeal until the canteen is set aside. We believe that the President is making a political as well as a moral mistake, and that adequate pressure would secure right action on his part.

In this nullification by the Executive of a plain law of Congress we should see with alarm a supreme instance of saloon domination at the very head of our government, and should make it a decisive battle in defense of "government of the people, by the people, for the people."

The Call to the Universal Day of Prayer for Students.

In accordance with the decision of the General Committee of the World's Student Christian Federation, Sunday, February 11th, 1900, is appointed as the Universal Day of Prayer for students. The Committee which has approved this day includes official representatives of the Christian Student movements of Germany, Scandinavia, Great Britain, France, the Netherlands, Switzerland, the United States, Canada, Australasia, South Africa, Japan, India, Ceylon, China and other mission lands, including 1,300 student societies, with a membership of over 55,000 students and professors. During the past two years this day has been observed in over thirty different countries by Christian students and by people specially interested in the work of Christ among students. Wherever there has been thorough preparation, and the spiritual meaning of the day as a day of intelligent and heart-felt thanksgiving and of fervent intercession has been realized, the observance has been attended with marked and blessed results.

An elevated purpose is a good and ennobling thing, but we cannot begin at the top of it. We must work up to it by the often difficult path of daily duty.—[Mrs. Croly.]

Best Thoughts and Anecdotes of D. L. Moody.

[From "Fifty Sermons and Evangelistic Talks by D. L. Moody," publish by F. M. Barton, Cleveland.]

Key to the Bible.—An Englishman said to me, "Moody, did you ever study the life of Job?" I said, "No, I never did." He said, "If you get a key to Job you get a key to the whole Bible." "What has Job to do with the Bible?" He said, "I will tell you. I will divide the subject into seven heads. First, Job, before he was tried, was a perfect man untried. He was like Adam in Eden until Satan came in. Second, he was tried by adversity. Third, the wisdom of the world is represented by Job's friends trying to restore him. See what language they used. They were wonderful, wise men, but they could not help Job out of his difficulties. Men are miserable comforters when they do not understand the grace of God. Job could stand his scolding wife and his boils better than these men's arguments; they made him worse instead of better. Fifth, God speaks, and Job humbles himself in the dust. God, before he saves a man, brings him down into the dust. He does not talk about how he fed the hungry and clothed the naked; but he says, I am vile. Seventh, God restores him, and the last end of Job was better than the first. So the last state of man is better than the first. It is better than the state of Adam, because Adam might have lived ten thousand years and then fallen; therefore it is better for us to be outside of Eden with Christ than that we should be in Eden without him. God gave Job double as much wealth as he had before, but he only gave him ten children. He had ten before his calamity came upon him. That is worthy of notice. God would not admit that Job had lost any children. He gave him ten here and ten in heaven."

How to Read the Bible.—If the Holy Ghost is our Teacher, we will understand the word of God. The best thing to interpret the Bible is the Bible itself. There are three books every Christian ought to have: the Bible, Cruden's Concordance, and the "Bible Text-Book." Study the Bible topically. Take up one subject at a time. Take up "Love" and spend a month upon it. Take a concordance and go through the Bible with it upon this subject, and then you will be full of love, and there will be no room for malice and hatred in your heart. After that take up "Faith"; it is better to go to the word of God and get faith than to pray for it. Then take up "Blood"; it shows the way to heaven. Now take up "Heaven," and spend months upon it. Then "Prayer." We do not know how to pray as we ought to. The only way for us to study the Bible is to take up one subject and try to master that subject. A man said to me,

"Can you recommend the best Life of Christ?" I said I could recommend four—Matthew, Mark, Luke and John. A man had better spend a year over those four Gospels than to run over the whole Bible. If a man studies Genesis he has a key to the whole Bible. It is the beginning of everything, and then the other parts of the Bible will unfold themselves to us. Let us take up the Bible with some object in view—to get at some truth. In California the best gold is found at the greatest depth; and so with the Word of God—the best part is deepest. Here is some law document; it is uninteresting. Now, suppose it is the will of some man giving you a great inheritance; you will become interested. This book tells me of this inheritance. What can the geologist tell you about the Rock of Ages? He can tell you about the rocks of this world. What does the astronomer know about the bright and morning star? He can tell you about other stars. God did not tell Joshua how to use the sword, and fight in the promised land, but he told him to meditate upon the law day and night, and no one could stand before him. These words apply to every one here. This sword cuts right and left, and with it a man can cut his enemies right up to the throne of God.

Self-Righteousness.—An artist wanted a man that would represent the prodigal. One day he met a poor beggar, and he thought—"That man would represent the prodigal." He found the beggar ready to sit for his painting if he would pay him. The man appeared on the day appointed, but the artist did not recognize him. He said, "You made an appointment with me." "No," said the artist, "I never saw you before." "You are mistaken; you did see me, and you made an appointment with me." "No, it must be some other artist. I have an appointment to meet a beggar here at this hour." "Well," said the beggar, "I am the man." "You the man?" "Yes." "What have you been doing?" "Well, I thought I would get a new suit of clothes before I got painted." "Well," said the artist, "I don't want you"; he would not have him then. And so, if you are coming to God, come just as you are. Do not go and put on some garments of yours, and think the Lord will accept you because you have some good thoughts and desires.

There are just three things that girls should not dare do in Paris, and those are to visit cafes that they don't know anything about, to wander too far from the main paths in the Bois de Boulogne and the other great parks, or go out alone after dark. Some American girls do all these things, and they are the ones who have wild tales to tell.—[January Ladies' Home Journal.]

The Going of the Battery.

November 2, 1899. Late at night, in rain and in darkness, the 73d Battery, R.F.A., left Dorchester Barracks for the War in South Africa, marching on foot to the railway station, where their guns were already entrained.

(Wives' Voice.)

Rain came down drenchingly; but we unblenchingly
Trudged on beside them through mirk and through
mire,

They stepping steadily—only too readily!—
Scarce as if stepping brought parting-time nigher.

Great guns were gleaming there—living things seem-
ing there—

Cloaked in their tar-cloths, upposed to the night;
Wheels wet and yellow from axle to felloe,
Throats blank of sound, but prophetic to sight.

Lamplight all drearily blinking and blearily
Lit our pale faces outstretched for one kiss,
While we stood prest to them, with a last quest to
them
Not to court perils that honor could miss.

Some one said, "Nevermore will they come! Ever-
more

Are they now lost to us!" O, it was wrong!
Howsoe'er hard their ways, some Hand will guard
their ways—

Bear them through safely—in brief time or long.

Yet—voices haunting us, daunting us, taunting us,
Hint in the night-time, when life-beats are low,
Other and graver things. . . . Hold we to braver
things—

Wait we—in trust—what Time's fullness shall show.

—Thomas Hardy in *London Graphic*.

The Pleasures of Home.

BY B. W. WILLIAMS, BRAZOS, TEXAS.

How sweet are the pleasures which cluster
around the magic word "home"! Inhabitive-
ness, or the desire for a home and its comforts,
is characteristic of every normally developed
man or woman. No other impressions are so
lasting as those first received around the family
hearthstone. No other books are so univers-
ally popular as those which treat of domestic
relations. No other poem so thrilled the Am-
erican heart as Payne's immortal ballad,
"Home, Sweet Home."

"Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home,
A charm from the skies seems to hallow us there,
Which, seek through the world, is not met with
elsewhere.

"To thee I'll return, overburdened with care;
The heart's dearest solace will smile on me there.
No more from that cottage again will I roam;
Be it ever so humble, there's no place like home."

GETTING A HOME.

To secure and establish a home should be
the first concern of every one who wishes to
enjoy the sweetest pleasures of life. It need
not be a large and elegant mansion, with splen-
did and costly furnishings. The humblest cot-
tage, if it be the abode of love, order, and con-
tentment, may be a miniature heaven to its in-
mates. The happiness of the home depends
not so much upon the outward conditions as

upon the qualities of mind and heart possessed
by the individuals who constitute the home
circle. Fame, riches, and grandeur are not es-
sential to the highest domestic felicity. Prob-
ably the happiest home in the world is found
where two young persons who are suited to
each other marry for love, and begin house-
keeping in a quiet, humble way, with small
means, and gradually improve their circum-
stances by industry, frugality, and good man-
agement. It is such homes that exhibit the
purest lives, and produce the noblest speci-
mens of manhood and womanhood.

HOTEL LIFE TO BE AVOIDED.

Hotel and boarding-house life are manifest-
ly unfavorable to the cultivation and growth
of those virtues and graces which sweeten and
beautify the conjugal relation. On this point
Dr. John Hall, the well-known writer and di-
vine, makes the following observations: "It
is good for the newly married, as a rule, to be-
gin by themselves, together, without the offi-
cious direction of others, however well-mean-
ing; and it is good, if possible, to be in a
home, not a boarding-house nor a hotel. It
may be 'love in a cottage,' and the cottage may
be humble; but it is commonly better adapted
to the growth of true, pure, simple life than
'rooms' in one of those non-military barracks,
which the needs of our great cities are suppos-
ed to demand. A 'mess table' is doubtless
proper for the officers of a regiment, or a
group of monks. The passengers of an ocean
steamer can properly dine together; but for
young married people, it is best that they
should live together; their doors closing out
the world, that they should be all in all, under
God, to each other; that the young wife should
not be pursued by calculations as to how she
looks to spectators; that he and she should
wisely adapt their habits of life to their means
and prospects, remembering that it is easy to
go up and difficult to descend."

MAKING HOME ATTRACTIVE.

All available means should be used to make
home attractive. It should be pleasantly sit-
uated, conveniently constructed, judiciously
furnished, and tastefully adorned; and it should
admit plenty of fresh air and sunlight. Clean-
liness and order should prevail throughout,
and each member of the family should aid in
maintaining these needful conditions. Good
housekeeping, well-cooked food, and a sump-
tuously furnished table are very desirable; but
there are other things even higher and more
important than any of these. They are love,
peace, kindness, cheerfulness, sympathy, har-
mony of views, and mental and moral congen-
iality. Much of our time is necessarily spent
at home, and by far the greater part of our
earthly happiness must be derived from that
source. It is there that household treasures
are gathered, family attachments are formed

and cultivated, and the comforts and conveniences of life are enjoyed. Happy is the man who has such a home, and who can say from the depths of his heart—

' Sweet is the hour that brings us home,
Where all will spring to meet us,
Whose hands are striving, as we come,
To be the first to greet us.'

WOMANLY COMPANIONSHIP NEEDFUL.

The companionship of woman is pre-eminently essential to the full realization of domestic felicity. Without the heavenly aroma of her presence, no place can be an ideal habitation. A "bachelor's den" is only a place to stay; it cannot be a home in the highest sense of the word—

" Home's not merely roof and room,
Home needs something to endear it;
Home is where the heart can bloom,
Where there's some kind heart to cheer it.
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet, and only sweet,
Where there's *one we love* to meet us."

Female sympathy and co-operation in the home is its strongest attraction; all the accessories and details are subservient to and dependent upon this. A man may build a palatial residence; he may hang the rarest pictures on the walls; he may put the finest carpets on the floor; he may fill his home with the costliest furniture; he may employ the most competent and faithful servants; he may provide it with all the embellishments that money can buy; but without the presence of a wife, mother, or sister, such a place, after all, is simply a residence and not a home—

" A man can build a mansion,
And furnish it throughout;
A man can build a palace,
With lofty walls and stout;
A man can build a temple,
With high and spacious dome;
But no man in the world can build
That precious thing called home.

" It is the happy faculty
Of women far and wide,
To turn a cot or palace
Into something else beside—
Where brothers, sons, and husbands, tired,
With willing footsteps come;
A place of rest, where love abounds,
A perfect kingdom—home."

MUTUAL AFFECTION ESSENTIAL.

The highest domestic happiness may often be found in an unpretentious cottage, with only plain and simple furnishings, provided its inmates are perfectly devoted to each other. The deft hands of a loving wife, and the tender assiduities of a patient, cheerful mother, can make an humble dwelling place the dearest spot on earth to those around her. To dwell in such a home, and enjoy such companionship is better than to be the conqueror of the world. But there are those who walk the path of life alone, with no loving home com-

panionship as a refuge from the cares and burdens of life. They are not destitute of the home feeling, nor wanting in natural affection; but their calls of affection, it may be, find no responsive echo in the hearts of those whom they would hold nearest and dearest. Well for such, if, while missing the human touch, they are enabled to secure and enjoy the divine favor, and feel the Unseen Hand guiding the soul to mansions above.

Good Manners.

There are times when even tactful persons are at a loss as to the course to pursue under the many combinations of circumstances that arise both in home and social life. Often a word inopportunately spoken, a thoughtless or unkind jest, or a favor conferred but apparently unappreciated, leaves a hurt and a sting in some one's heart that requires many days to heal. One who has a real and not fictitious interest in other people and is graciously thoughtful and considerate of their comfort and welfare, seldom makes a serious mistake in his treatment of others, and rich and poor, great and lowly, in time come to respect such a person. He is then truly "popular" in the better and broader meaning of the word. *Table Talk* tells of a young girl who requested Mrs. Ella Wheeler Wilcox, through the "Inquiry Column" of a leading daily paper, to recommend to her some reliable book as a guide to good manners. The answer was not what the questioner expected, but was a tiny sermon which might be taken as a lesson by women all over the world. She said: "The best book on etiquette is a good, unselfish heart; necessarily good, because goodness is the very foundation of good manners; unselfish because selfishness is invariably 'bad form,' and will crop out unless thoroughly uprooted." In the little discourse that followed these words the main thought was that "the good, unselfish heart" ever inclines toward a sweet and gracious thoughtfulness and consideration for others. In concluding her answer to her young questioner Mrs. Wilcox adds the following lines to her gentle but forcible lesson:

" The highest culture speaks no ill.
The best reformer is the man whose eyes
Are quick to see all beauty and all worth,
And by his own discreet well-ordered life
Alone reproves the erring.
When thy gaze
Turns in on thine own self, be most severe;
But when it falls on fellow-man,
Let kindness control it, and refrain
From that belittling censure which springs forth
From common lips like weeds from marshy soil."

While this reply doubtless teaches a much-needed lesson, yet the question propounded by the young girl was not quite fairly answered. If in addition to the other suggestions one of the best "etiquette books" such as she was desirous of procuring and of reading

had been recommended to her at the same time, the lesson would have lost none of its force, for, however generous, kind-hearted and unselfish a person may be, still there are many times when the heart itself can not dictate a proper course. In the correct use of calling cards, the sending of and replying to invitations, etc., the heart alone is of little use, since there are certain conventional rules which the young girl evidently wanted to know, however kind and loving and considerate she may be.—[Central.]

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A little bad boy with a little cross face
Came slowly downstairs in the morning;
Of fun or good nature he showed not a trace;
He fretted and cried without warning.
He'd not touch his breakfast, he'd not go and play;
If you spoke, he just answered by snarling;
He teased his pet kitty; and all the long day
He really was "nobody's darling."

A little good boy with a little bright face
Came down in the morning-time, singing,
And indoors and out, and all over the place,
His laughter and music went ringing.
He ran grandpa's errand; his orange he shared
With Sue; and he found mamma's thimble;
To do what was asked he seemed always prepared,
And in doing it equally nimble.

These two little boys, who are wholly unlike,
Though they live in one house, are not brothers;
That good little lad and that bad little type
Have not two kind fathers and mothers.
But there are *two tempers* and only *one boy*,
And one is, indeed, such a sad one
That when with the good one he brings us all joy,
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Mr. Lane gave a pat to one of his little brown hands that were clutching the gate palings, and walked on. This was more than Oscar could stand.

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Mr. Lane turned back.

"You see," explained Oscar, shyly, "I am helping—here at home."

"Are you? How is that?"

"Well, mother said she couldn't go when father asked her," began Oscar, in a great hurry, tumbling his words over one another for fear his courage might give out. "She said she had to take care of the baby, and she guessed the other ladies must get the carpets down without her, only, of course, she'd like to help. Mother is a great hand to help, father says, and she could do lots more than I could, and she must get tired staying at home so much, and so—and so—"

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"Yes, and took care of the baby." Oscar's head was lifted now, and he was looking straight into Mr. Lane's eyes. "I took care of him the best I knew how; I didn't jerk him once or anything like that, and now he's asleep. I should think, when the Lord was remembering what the other boys did, he'd kind of count me in with them, too, shouldn't you?"

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Every writer I know of who has been on a winter hunting-trip in the North has seemed to be impressed with the idea that he must find some hardship to tell about. I have often seen the Canadian wilderness. I have worked my way by canoe and portage in warm weather. I have journeyed by snow-shoe in winter and dragged my own toboggan; and it is my firm belief, Casper Whitney and Frederic Remington to the contrary notwithstanding, that there is only one climate in the world more enjoyable than the Canadian summer, and that is the Canadian winter. The discomforts of the wilderness are mostly imaginary. You can put on a pair of snow-shoes and travel all day in them, the very first time you try, and not be nearly as tired at night as you would be after a ten-mile walk on the pavements of the city. You feel the cold a great deal more on Broadway, Island of Manhattan, than you do in the deep woods of northern New Brunswick.—[From "The Coming of the Snow," by Frederic Irland, in the January Scribner's.

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The Occidental Board

OF FOREIGN MISSIONS.

920 SACRAMENTO ST., SAN FRANCISCO.

Mrs. P. D. Browne, President, 920 Sacramento Street, San Francisco.

Public meeting first Monday in each month, sessions at 10 a. m. and 2 p. m. All are invited.

Mrs. H. B. Pinney, Secretary of Literature, 1407 Castro street, Oakland, Cal.

News from Dr. Maude Mackey.

Dr. Maude Mackay, one of the four new missionaries of the Occidental Board, writes that she was free from sea-sickness on her voyage to China, except the last afternoon on the waters of the Yellow Sea. She went to Peking to attend the conference of missionaries, after which she was accompanied to Pantingfu by Rev. J. W. and Mrs. Lowrie. She began at once language study. Her Chinese teacher comes every day, and she devotes five hours on the study of sounds, characters and sentences. Her teacher is not a Christian and prayer is offered for his conversion and that she may easily acquire the language.

Delegates to the Conference at Washington, D. C., were to include in their greetings a few words on the "present need" of the societies represented by them. Mrs. Forsyth brought the need, among others, of self-supporting missionaries. Later questioning brought out the fact that only one Board had three of these, several had two, and a number one. Other needs were, enlightened Christian consciences, more consecrated workers, more prayer, more trained workers and more money to train them with, more Spirit-filled lives, the better using of talents, more knowledge of the need. Several spoke of arousing the individual to a sense of her responsibility in the evangelization of the world; another prayed for an able presentation of foreign missions to women of great wealth and God-given talents.

Miss Ellen Parsons spoke on missionary literature. One point made was, that we should not only circulate our magazine, *Woman's Work for Woman*, but educate the readers, so they would look upon each month's issue as a fresh bulletin directly from the field, bringing tidings that seem like new Acts of the Apostles, so nearly is the experience of the early Christians repeated in the lives of our missionaries of to-day.

In the Yale Divinity School a class in the study of foreign missions enrolls about forty students, or nearly half the school. One of the two largest foreign mission libraries in the world is located at Yale. It contains 5,000 volumes, exclusively on missions, not including such works as those on travel, etc.

Rev. J. B. Roger, one of our missionaries at Manila, says that most Americans who are in Manila apart from a military errand are

engaging in the liquor business, and that the moral lesson upon those whom the missionaries seek to reach is anything but advantageous. The military authorities do not permit them to have singing in their services. Our churches are to be asked for \$5,000 at once, that more missionaries may be sent there.

A tract just issued by the Occidental Board, entitled "The Week of Prayer," telling how the idea originated, has been circulated throughout California.

The tract on "South America" has been revised and a new edition published. Mite boxes may be had by our societies free, except postage.

Home Love.

God hides himself within the love
Of those whom we love best;
The smiles and tones that make our homes
Are shrines by him possessed.

—W. C. Gannett.

"You've a neat little wife at home, John,
As neat as you wish to see,
As faithful and gentle-hearted,
And fond as a wife can be;
A genuine home-loving woman,
Not caring for fuss or show;
She's dearer to you than your life, John
Then kiss her and tell her so."

"What silence we keep year after year,
With those who are near to us and dear.
We live beside each other day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies just in our
reach,
Beneath the commonplace of common
speech."

Largely thou givest, gracious Lord,
Thy gifts should be restored;
Freely thou givest, and Thy word
Is: "Freely give."
He only who forgets to hoard
Has learned to live. —John Keble.

In the life of almost every girl there are, I am sure, regrets to be found in plenty; places in plenty where opportunities for love, or help, or gentleness were overlooked or neglected. I had many regrets in my life, yet in later years I think I made—as every girl may—stepping-stones of these regrets—stepping-stones to broader and better living.—["Autobiography of a Girl," in January Ladies' Home Journal.

Life is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.—[J. R. Miller.

Woman's Synodical Society

OF HOME MISSIONS OF CALIFORNIA.

Mrs. Willis T. Perkins, President, 614 Sutter st., S. F.

Miss Janet C. Haight, Corresponding Secretary,
1201 Alice St., Oakland.

Articles designed for this column should be sent to the Editorial Secretary, Miss Clara Pierce, San Anselmo

Quarterly Report of Synodical Visitor.

Presented at the quarterly meeting of the Synodical Society, January 6th.

It is with a fair measure of satisfaction that your Synodical visitor makes a report for the first quarter of this Synodical year. Could this work have been entered upon less hastily and plans been fully matured, the immediate results might possibly have been greater, but we doubt it.

Valuable time must not be taken to recount the "reasons why" that have led on step by step (and some steps were taken hesitatingly in the dark). We simply record our gratitude for all the way in which we have been led. The paths, new and strange in the main, have proved goodly paths, leading out into places of precious opportunity and often of plentiful seed sowing.

Storms and "seasons" seemed at times great barriers, but the faithful ones rallied their forces and profitable meetings were held. Two classes were to be depended upon—the dear faithful "standbys," (how often we were reminded of Dr. W. C. Roberts' hearty "God bless the old standbys!") and those other blessed ones, the "emergency women"—we thank God for them! Yes, we are truly thankful for women who can face the unexpected, cheerily overcome obstacles, accept quickly the situation and act accordingly. What if the notice was delayed in the mail or lost later, or a church fair or some kindred matter was looming up in the near future, or there were a hundred and one other reasons for desiring another date than the one chosen necessarily by the route to be traveled, those "emergency women" were equal to the occasion. Notices were served, invitations given to Christian Endeavorers and all (personal work, notice), plans made, flowers and singers provided, and all those who were "willing-hearted" gathered in goodly companies for prayer and conference over the nation's grave problems and our woman's share of responsibility.

Do you grow weary and faint-hearted at times, dear Synodical co-workers? You need not. You are not bearing burdens alone, even on the human side. Let your Visitor cheer your hearts by reminding you of the many staunch little companies of praying women. They are praying for you and for our Woman's Board in New York. So take heart anew. They are praying for our workers on the field

those godly women laying foundations broad and sure, for God and our country; praying for their Presbyterian officers, for their own societies, aye, for their sisters on the church membership rolls, but not co-workers, alas! with them for Christ.

We report many new members of the National Circle of Daily Prayer promised. Report, also, many new subscribers to the *Home Mission Monthly* secured, and vigorous canvassing renewed for new subscribers now, that California may have the honor of reopening a Closed School.

The summary of work accomplished is as follows: Presbyteries visited, Sacramento and San Jose quite satisfactorily, and Benicia and San Francisco in part. Number of churches visited 33, meetings addressed 44, miles traveled 1,683 (since Stockton 1,285). Many important conferences with workers were held "in season and out of season."

Your Visitor gladly reports many valuable women engaged in this work, but sees a wide field to cultivate among the women, young and old.

We must mention the very able conduct of the tour through Sacramento Presbytery by the Presbyterial President, Mrs. Canfield. The plan was so carefully outlined in the brief time allotted and so clearly set forth in the circular letter sent out to each society, that the way was made smooth. The itinerary was complete even to the resting time, and your Visitor gratefully acknowledges the true hospitality shown all the way. Time forbids the special mention of the many homes opened and plans made for our comfort. But the Master knows, and the "Inasmuch" will be their reward, for it was done simply "for His sake."

Again in San Jose, vigorous effort was put forth by the faithful Presbyterial Secretary, Mrs. Start, with the cordial co-operation of the President, Mrs. Wright, with happy results. The time allotted San Jose was all too short.

When we reached Benicia the holiday season was so close that it was found impracticable to make many visits at present, although most faithful effort was made by Benicia's loyal President, Mrs. Day. As in Sacramento, so in San Jose and Benicia, all went well and smoothly. We were promptly met, well cared for, and sent on our way with a "God be with you" as the parting word.

We have met with a few of the societies in San Francisco, through the efforts of Mrs. Ames, Presbyterial President, and Mrs. Goddard, her efficient right hand. Stockton and Santa Barbara will be visited later.

We close this narrative of the work accomplished by earnest acknowledgement of the courteous welcome given by pastors everywhere, which, coupled with their cordial co-operation and encouraging words, greatly

strengthened and helped. Respectfully submitted,

Mrs. C. E. Walker.

Woman's North Pacific

PRESBYTERIAN BOARD OF MISSIONS,

PORTLAND, OREGON.

Mrs. W. S. Ladd, President, Sixth and Columbia sts

MEETINGS.—At the First Presbyterian Church, corner Twelfth and Alder streets—monthly, third Tuesday in each month at 2:00 p. m. Invitation extended to all. Executive Committee, first Tuesday of each month, at 10 a. m.

Chinese Women's and Girls' Home, 350 Fourteenth street. Visitors always welcome.

All communications intended for this column should be sent to Mrs. S. T. Lockwood, 371 E. Eighth street N., Portland, Oregon.

As we stand on the threshold of a new year and turn with retrospective glance over the past twelve months, we see a healthy growth in all lines of work. The outlook has never before been so encouraging as at the present time. The good reports from our missionaries are a cause of gratitude. Our new mission at Neah Bay, under the ministration of Miss Helen Clark, gives promise of great blessing to the Indians, many of whom have never heard of a Savior.

The Christian Endeavorers are awakening to a new enthusiasm in missions. The Sunday-schools are asking for special objects for which to work. Gifts and pledges are coming into the treasury more promptly than formerly. This is due partly to the organization of new societies and partly to the method of systematic giving adopted by many of the societies.

The increasing interest in missionary literature is very encouraging. The Board secretary reports a much larger call for magazines and leaflets than ever before. The "Year Books," both home and foreign, are gaining in popularity. One lady—president of a small missionary society—has lately sold nearly forty. When asked how she did it, she said she carried the books to their meeting and told her ladies they must have them; they could not get along without them. She wished she were able to give them, but as she was not, they must buy them. She sold all she had and was obliged to send for more. A pastor in one of our Portland churches, at the request of some of the missionary ladies, gave a pleasant little talk about these "year books" at the evening prayer-meeting, and recommended them for Christmas presents. The result was that quite a goodly number were sold. The Chinese Home work is going on smoothly.

A most interesting interdenominational missionary meeting was held in the First Baptist church, January 3d, at which time a Woman's Missionary Social Union was organized. The

part in the afternoon program assigned to the Presbyterians was given to our own Miss Ellen Strong, who is soon to leave for her work in Korea. She expressed joy that her restored health would enable her to return to the duties which she had so much enjoyed, and where she was so much needed. She emphasized the importance of pushing the work *now*, as the people are so eager for the gospel that it seemed to her sometimes as though the whole nation was turning toward Christ. It might not be so long; Russia and Japan are looking with covetous eyes upon the little country, and it might soon be under adverse influences.

John Ruskin's Call for Peace.

Put off, put off your mail, ye kings, and
beat your brands to dust—

A surer grasp your hands must know, your
hearts a better trust;

Nay, bend aback the lance's point, and
break the helmet bar—

A noise is in the morning winds, but not
the noise of war!

Among the grassy mountain paths the glit-
tering troops increase—

They come! they come!—how fair their
feet—*they come that publish peace!*

Yea, Victory! fair Victory! our enemies,
and ours,

And all the clouds are clasped in light, and
all the earth with flowers.

Ah! still depressed and dim with dew, but
yet a little while,

And radiant with the deathless rose the
wilderness shall smile,

*And every tender living thing shall feed by
streams of rest,*

*Nor lamb shall from the fold be lost, nor
nursling from the nest.*

When God speaks, he likes no other voice to break the stillness of his own. And hence the place that has always been given to solitude in all true religious life. It can be overdone, but it can be grossly underdone. And there is no lesson more worth insisting on in days like ours than this, that when God wants to speak with a man he wants that man to be alone. * * * Than the worshipers who do all their religion in public there are none more profoundly to be pitied; and he who knows not what it is to go out from the crowd sometimes and be alone with God is a stranger to the most divine experience that comes to sanctify a Christian's heart.—[Drummond.]

Christianity everywhere gives dignity to labor, sanctity to marriage and brotherhood to man. Where it may not convince, it enlightens; where it does not convert, it restrains; where it does not renew, it refines; where it does not sanctify, it subdues and elevates. It is profitable alike for this world and for the world that is to come.—[Lawrence.]

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

"The Baptism and Temptation of Jesus."

(Matt. iii: 13-iv: 11.)

LESSON IV. January 28, 1900.

GOLDEN TEXT.—*"This is my beloved Son, in whom I am well pleased."* (Matt. iii: 17.)**Introduction.**

Time: January-February, 27 A. D.

Place: Somewhere along the Jordan Valley. The traditional scene of the temptation was just west of the Dead Sea.

Parallel Passages: The Baptism (Mark i: 9-11; Luke iii: 21-23). The Temptation (Mark i: 12-13; Luke iv: 1-13).

Since the Last Lesson: John's ministry probably began about July 26 A. D., that being about the time he reached his thirtieth year. His ministry attracted immediate and wide-spread attention. Multitudes flocked to hear his burning messages. There was no favoritism, for John, with absolute impartiality, dealt fearlessly with the various classes which came before him. The ministry of John continued until the close of the year 27 A. D., when he was arrested and imprisoned by Herod. Such work as devolved on John did not call for a long period of time. According to the scheme presented in the treatment here of Lesson I, the baptism took place in January of 27 A. D., that is, six months after the beginning of John's ministry.

Critical Notes.

V. 13. From the time of his visit at Jerusalem, when twelve years of age, Jesus remained until this present time—a period of eighteen years in practical seclusion, and those years were necessary to his perfect and complete development. At length the time came for the formal beginning of the public work for which he came. Thus, while John was prosecuting his work along the Jordan, Jesus came from Galilee. John was the forerunner, and it was not only fitting, but also necessary that Jesus should link himself and his work with that of his messenger. One of the functions of John was to induct Jesus into his work. This was accomplished by his baptism.

V. 14. To John it seemed more fitting that Jesus should baptize him, rather than the reverse. That he was impressed with the pre-eminence of Jesus' character is evident, though he doubtless also regarded him as the Messiah.

V. 15. Jesus' answer evidently recognized the apparent inappropriateness of the proposed baptism. As John's baptism was into repentance Jesus had no personal need of it. But Jesus did not represent himself alone. He represented his people, and his baptism had symbolical significance. Born under the law, it behooved him to subject himself to all its customs and requirements—"to be made like unto

his brethren." On such a basis, John submitted to Jesus' will.

Vs. 16-17. The attendant circumstances of the baptism confirmed John's belief in his Messiahship (John i: 32, 33). The external form assumed by the Spirit was designed to give tangible evidence to the witnesses present of the Messiahship of Jesus. The voice heard also certified to the exalted character and nature of the central figure of the event. It was appropriate indeed that the divine voice should be heard commending him at the moment when he was formally entering upon his work.

The Temptation of Jesus—iv: 1-11.

V. 1. Jesus had now begun his career as a representative—he was no longer a private individual. The next event was the temptation. "It was under the influence of the Spirit, which had just descended upon him, that he went, in obedience to God's will, into the wilderness." It was necessary that he should meet and have a personal conflict with the arch-enemy of all righteousness. This conflict would have peculiar force in view of the work before Jesus. The temptation took place at the end of the period, and the time had doubtless been spent in contemplating the work he had to do.

V. 2. The period was one of fasting. He probably was so engrossed in thought that his attention was entirely diverted from his body. But at length nature asserted herself, and then he felt hunger.

V. 3. But how could he supply his needs in the wilderness? Here was an avenue of approach by the evil one. He would inspire doubt, or rather lack of trust, in God his Father. His very question implies a doubt. If he was such as he claimed to be, why not exert his power and provide for his own needs? So the enemy approached Jesus, and he who had come to do the Father's will might indeed feel the force of the temptation, which was also a practical challenge to show his divine sonship by working a miracle.

V. 4. "Jesus will not take the direction of his affairs out of God's hands, and turn to his own resources." The sword of the Spirit, which is the word of God, was used to parry the thought of the assailing tempter. It is noteworthy that in response to each approach of the tempter, Jesus quoted Deuteronomy with a "It is written." The words of God's promise are sufficient, and are better fitted to sustain than bread.

V. 5. The second temptation goes to the opposite extreme, and tempted Jesus to an overweening trust in God.

V. 6. Satan quotes Scripture, but leaves out an important clause. Referring to a promise to be found in the Scriptures he calls on Jesus to test its validity. It was an adroit temptation. Jesus' response to the first temp-

tation had taught implicit trust. Trust God, then, and show by leaping.

V. 7. But such action as Satan contemplated his taking was not in the line of trust. The promise contemplated keeping one "in all his ways," but it did not have in mind a "self-sought danger." Such action would really imply the possibility that God's promise might not be so sure after all. Well might the tempted one respond as he did. He would not act presumptuously.

Vs. 8-9. Twice defeated, the enemy came forward again. He agrees to yield to Jesus without a struggle all the nations over whom he claims to rule. It was a proposition to yield up his usurped possessions once for all. The only condition was a simple act of homage. What an easy method!

V. 10. But Jesus was not deceived. He chose the alternative. He would not recognize Satan's claims. He rejected the temptation and came off conqueror in his conflict with the tempter.

V. 11. Baffled and defeated the arch-enemy withdrew for a time. The temptation had been real—not imaginary. Whatever explanation we may give to the details of the incident, we must hold to the fact that these temptations came from without Jesus, and had objective reality.

Lesson Teachings in Scripture Language.

1. "In that he himself hath suffered, being tempted, he is able to succor them that are tempted" (Heb. ii: 18, cf also iv: 15).

2. "It behooved him to make the captain of their salvation perfect through sufferings" (Heb. ii: 10, cf also v: 8).

3. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. v: 21)

There have been some exhibitions of grim humor on both sides during the Transvaal war. No doubt inspired by the messages Cecil Rhodes had sent into the Boer lines, in plugged shells fired from British cannon, the Boers on Christmas day fired plugged shells into Kimberly containing plum puddings, accompanied with notes bearing the "Compliments of the Season." More recently the Boers heliographed to Buller's men across the Tugela, "Why is Roberts coming down? Where is Buller?" To which the British replied in the same way, "How did you relish our lyddite?" The Boer answer was of American-like brevity: "Rats!"

"Jesus recognized the religion of the heart, whilst that of the Pharisee consisted almost exclusively in observances. Jesus sought the humble and outcast of all kinds, and the Pharisees saw in this an insult to their religion of respectability."—[Selected.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Lessons for Simon and Us. (Luke vii: 36-50).

Topic for January 28th.

There are times when even Jesus is popular. At conventions and when excursions are given, and at meetings where some new and interesting preacher is to hold forth, we all want to be present. We do not think much about the patient, faithful, tireless worker whom we meet every day; but the new, brilliant, taking speaker we are glad to invite to our house. That is what Simon thought. Jesus was new. His Sermon on the Mount had created a sensation. At his recent visit to Nain a great multitude had followed him. The report had gone all over Judea and the adjacent region that a great prophet had arisen. People were talking of him everywhere. The one question asked when people met was: "Have you seen the new prophet?" The thing to do then was to see Jesus and hear one of his sermons; or better yet, be present when he healed a sick person or raised the dead. Of course Simon the Pharisee wanted the new prophet to dine with him. Who could tell what wonderful occurrence might take place? Pharisees of this kind are plentiful in society to-day. It is so easy to help ourselves to a slice of another's popularity by some sort of social offering made to him. If we can persuade the popular personage of the time to take dinner with us, we somehow fancy that we become included in the prominence he attains.

* * *

What a revulsion of feeling must have come to that original Simon when he saw that abandoned character coming into the banquetting room and receiving no rebuke from his guest! It is so easy and so common to reach up for some benefit to those in a position above us. But how unusual to reach down to those whom we esteem as "sinners," that we may give them a lift upward. Poor Simon! The toasts of that banquet did not go well that day. Even now it is not counted polite to give anything but compliments to one's host. No one looks at the shady side of the character of him whose dainties he eats. There does not appear to have been anything worth recording at the feast Simon gave that day, after Jesus gave the toast to "the gratitude of the abandoned." As things go even now, banquets are poor places in which to learn lessons in piety. As far as can be seen at this distance, about the only person at this feast that got any comfort out of it was the poor outcast to whom the Lord said: "Thy faith hath saved thee; go in peace."

If we are to live the kind of life that Jesus did, we shall often find ourselves confronted by social sentiment interwoven with piety that we cannot safely follow. Jesus shocked Simon the Pharisee by his sympathetic attention to a person whom the religious sentiment of that gathering would have spurned. But nowhere more than here do we see one of the great traits of our Lord's character. Wherever he went he made every opportunity an errand for the cause he served. A chance to aid and encourage a penitent sinner was a larger opportunity to him than the chance to gain the friendship of a lordly Pharisee. This eagerness to help the needy, contrasted with this passion to lay hold upon some one in a position above us, stands out in strong lines in this account.

* * *

Another lesson is the common level of sinfulness upon which we all live. Simon did not class himself with this despised woman. He was the respectable and respected Pharisee; she a "sinner." He was the honorable host of the occasion; she so disreputable that a touch from her upon one so select and holy as he was a contamination. Somehow, with all of our churches and all of our organizations, we have not been able to give the impression that we are all upon the same sinful level. It is only the difference of fifty and a hundred. We forget that what we each ask is the same—forgiveness. The Simons of this good year 1900 may well learn here that it is no more of a strain for God to forgive the "submerged tenth" than it is the "upper ten." What sometimes appears to us to be nice, clean kinds of sin, are just as hard to forgive and cleanse as those coarser, filthier sorts from which we turn away in a sort of aristocratic pride.

* * *

Views of sin that magnify its evil character may not be popular, but they produce gratitude. There are few ties that bind us to God so closely as the feeling of grateful joy. The picture is a touching one. The contrast of the woman, all unconscious of the scorn in the heart of the Pharisee, because her heart was so full of gratitude for sins forgiven, and the proud Simon who omitted even the common courtesies of hospitality, is of the strongest kind. We are reminded of the scene when ten lepers were cleansed, and only one returned to give thanks. There seems to be some relation between the gratitude we feel and the blessing pronounced upon us. Perhaps we fail in our peace because we recall so rarely and so faintly the sins from which we have been delivered. It is no small gift that is bestowed upon us. The gospel is sometimes urged upon men as if they were conferring a kind of favor upon God and the church by

consenting to unite with his people. But that is never the view of the Bible. In the mind of Christ it is not too much that this sinner bathed his feet with her tears and anointed them with precious ointment. Indeed, we may not be going too far when we say that if one feels no gratitude to Jesus for sins forgiven, he may well doubt whether they are taken away at all.

Scientific Miscellany.

Cellulose, the fibrous base of plant structure so familiar in our paper and cotton, has long had its great usefulness extended by impregnation with gypsum, resins, and other substances, or covering with impervious varnishes. More recent products into which it is transformed by chemical destruction of the cell itself are listed by S. Ferncezi: (1) Several kinds of parchment paper are produced, resembling true parchment from animal skins, by plunging unsized paper into strong sulphuric acid, then freeing from excess of acid by washing and neutralization. (2) Sulphitic cellulose, prepared by treatment with acid sulphite of calcium or magnesium, became thirty years ago the most important substance in paper manufacture. When saturated for a long time in a pulping machine, it yields material for a cheap parchment paper, which, in thin, transparent sheets, is known as "pergamyn," and is used for packing perishable articles. (3) By long trituration of sulphitic cellulose, destroying completely the textile fibers, and spontaneous evaporation of the pulp, blocks of amorphous cellulose are obtained. This material, called "cellulith," when freed from air by boiling or steaming, can be worked like horn or ebonite, resists the action of alcohol, petroleum, fats and oils, and is fairly elastic. (4) Solutions of chloride of zinc and ammoniacal oxide of copper, like sulphuric acid, transform cellulose into an amorphous mass. When, after treatment, this mass is exposed to wind and rain for some weeks, it is completely changed into hydrocellulose, and is known as "vulcanized fiber." It is made in two varieties, the flexible and the hard. It has been made in sheets in the United States since 1878 and is now formed into tubes, rods, cog-wheels, etc., used to replace rubber and leather. (5) Treatment of cellulose with sulphuric and nitric acid yields nitrocellulose. This is the starting-point of the high explosives, and, with camphor, is changed into celluloid, which has very varied applications. (6) English makers are turning out an imitation leather, called "pegamoid." This is a mixture of cotton and paper, covered with a secret composition, supposed to be celluloid with some oil, and is used for trunks, curtains, etc.

He hath no leisure who useth it not.

Literature of the Day.

Book Reviews.

"The Gist of the Lesson," by R. A. Torrey. F. H. Revell Co. (25 cents). This is a very valuable book for Sunday-school workers, in red leather, easily carried in the pocket, and busy men can get the gist of the Sunday-school lesson by glancing over these pages while on car, boat or train.

"Bible Stories without Names," by James Wells, D.D. This is a neat little volume, one of a pair called "The Children's Sunday." In it the dear old Bible stories are retold in simple language without names or places, these afterwards to be supplied by the memory of the reader. Helps to recollection are given in a series of questions at the end of the book. The method is novel, and can not but be a useful one.

"The Children's Prayer," by James Wells, D.D. This is the other of the twin books called the "Children's Sunday." It consists of an interesting and easily comprehended series of addresses on the "Lord's Prayer." The treatment is fresh and the illustrations new. It will be another useful addition to the child's literature of prayer. Fleming H. Revell Co.: New York (75 cents a volume).

Books Received.

From the Pilgrim Press, Boston, Mass.:

"Bible Study Songs," by Bertha F. Vella.

From the American Tract Society, N. Y. and 637 Market street, S. F., Cal.:

"The Christology of Jesus," by Rev. James Stalker, M.A., D.D. Price \$1.50.

From Fleming H. Revell:

"Some Latter-Day Religions," by George Hamilton Combs. Price, \$1.25.

"Christian Ethics," by William L. Davidson, M.A., LL.D. Price 75 cents.

"Woman's Possibilities and Limitations," A Message to the Young Women of To-day. By Stephen W. Dana, D.D. Price 50 cents.

"Life Problems," by Rev. G. Campbell Morgan. Price, 50 cents.

"The Kingship of Self-control," by William George Jordan. Price, 30 cents.

Magazines.

"Three Men on four Wheels" is Jerome K. Jerome's rather eccentric title for the series of humorous stories which he has just completed for *The Saturday Evening Post* of Philadelphia. The first story of Mr. Jerome's series appeared in the *Post* of January 6th. It has been superbly illustrated in half-tone by Mr. Harrison Fisher.

In the January number of *The Atlantic* William DeWitt Hyde discusses "Reform in Theological Education," showing that there

are two conceptions of the theological college: one literal and mechanical, and the other broader and more spiritual, on which are founded two classes of theological schools and seminaries. He shows the characteristics of each, and adds his suggestions of what the future course of theological education should be.

Scribner's Magazine for January, which begins the new year and volume, also marks the opening of two of its important serial features for 1900. J. M. Barrie's novel, "Tommy and Grizel," upon which he has been at work for four years, begins in this number with the arrival of Tommy in London with his sister Elspeth, and launches him as a writer who suddenly acquires celebrity. Also Theodore Roosevelt begins in this number his monograph on "Oliver Cromwell," which is to be a feature of the magazine for six months. He shows how far short he fell of the standard of modern times in breadth of mind and in humanity, but he also shows how far he was ahead of his own age in his conception of social and political liberty.

When I Awake in thy Likeness.

The night is long and chill with dew,
I know some morn I shall awake—
After the night of life
Has passed away, and the fair day
Ends all the weary strife,
I shall awake, and angels guide
My soul where it is satisfied.

I know not when the happy day
Shall break the troubled dream,
When I awake my place to take
In pastures fair and green;
But I shall be like Him, I know,
As the long ages come and go.

The night is long and chill with dew,
And fevered is my brain
My soul oppressed, and no sweet rest
Soothes the wild torturing pain;
No golden tints of early day
Come in the east to light its way.

But it shall come, and I awake
From out my fitful sleep,
And I no more shall bow before
The tempest dark, or weep;
And as I walk by His dear side
I know I shall be satisfied!

—Selected.

We all of us complain of the shortness of time, and yet have much more than we know what to do with. Our lives are either spent in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end to them.—[Berean.

Perfect health is that condition of the body when digestion is so perfect that the physiological balance between the destruction and construction that goes on ceaselessly in cell life is daily kept normal.—[E. B. Warman.

The Case for the Boers.

By George W. Van Sicken.

[Condensed from an interview in the *Outlook*.]

There ought to be founded at once a bureau for the instruction of the American people in truth. With one breath England says that the Boers should not distrust her intentions, and with the next breath she says to an independent State, "You shall receive as citizens those whom the British Empire chooses to force upon you." We have as much reason to anticipate and to yield to a demand on the part of England that every Englishman residing in the United States shall be accorded the right of franchise without taking the oath of allegiance to the United States. This question of franchise has been intentionally beclouded and the American mind misled upon it by the British and by many American newspapers. The way in which the point is befogged to-day in pro-British journals is this, that all that England asks is that the Dutch Republic shall admit as its citizens those who will take an oath of allegiance in the language of the naturalization oath of the Orange Free State. They never publish the language of the latter; it expressly omits to forswear allegiance to the native country of the foreigner about to be naturalized. British casuists of the style of Sir Alfred Milner and Mr. Joseph Chamberlain say that this does not matter; that, of course, any man who takes an oath of fealty to a country impliedly renounces his allegiance to his native land; but in this instance the British Uitlanders have positively refused and do refuse to renounce their allegiance to Great Britain. How can they be trusted?

I have in my possession the official "Green Book" of the South African Republic, which corresponds to the "Blue Book" of the British Government, containing the stenographic notes of the official interviews between President Kruger and Sir Alfred Milner at Bloemfontein this last spring, in which President Kruger, after being pressed by the wily British Commissioner, finally stated the form—the proper form—of an oath of naturalization containing the clause which forswears allegiance to Great Britain or to the native land of the foreigner; to which Sir Alfred Milner replied that he would not agree to that at all; that the clause in regard to forswearing allegiance must be left out; and later he suggested the adoption of the naturalization oath of the Orange Free State. To this President Kruger replied that to accept that would be to destroy his country. And he said truly: Since the Report of the British High Commissioner about these negotiations, the English papers, and the formerly American papers which have so lately fallen in love with the British, gloss over and belittle this important point, by saying that the South African Republic refuses the "reasonable modifications" of this oath demanded

by England. The fact is that England has no right, in any way, shape, or manner, to demand or even to suggest a modification of the oath of allegiance of a foreigner who desires to become a citizen of the South African Republic, or of any State. The claim is made falsely that the treaty between Great Britain and the South African Republic made in 1881, and superseded by the Convention of London in 1884, gave to Great Britain the right to thus suggest and interfere with the autonomy of the Republic. This claim is absolutely false. All that the Convention of 1881 gave to Great Britain in this respect was the suzerainty over the foreign or outside relations of the South African Republic.

This treaty of 1881 was not ratified by the Congress of the South African Republic; they refused to admit that suzerainty, and sent a commission of three, including Kruger and Joubert, to London, refusing to submit to this claim of suzerainty, and it was stricken from the treaty. A new treaty, called the Convention of 1884, was agreed upon by the great British Empire, omitting all claim of suzerainty, but retaining simply the right to pass upon or approve or disapprove all treaties with foreign powers that had been made by the South African Republic; and even this expressly excluded the Orange Free State, which is the only country which now stands by the South African Republic in its hour of trial.

Another sophistical and untrue claim is made by those interested in destroying this little Transvaal, to the effect that the Boers have broken their agreement of 1881 and of 1884, in failing to give to the Uitlanders, as they promised, "equal political and other rights." But they did not agree to give any *political* rights; that word is interpolated by the British and by those who argue in their behalf. What they did agree to do and what they gave was equal privileges and civil rights before the law; and, in furtherance of that agreement, Article 26 details that "all persons, other than blacks, conforming themselves to the laws of the Transvaal State will have full opportunity to enter, travel, and reside in any part of it; they will be entitled to hire or possess houses, manufactories, warehouses, shops, and other premises; they may carry on their commerce either in person or by any agents they may see fit to employ; they will not be subjected to restriction in respect to their person or property, or in respect to their commerce or industry, or in taxation, whether general or local, other than those which may be imposed upon Transvaal citizens." And Article 27 reads: "All inhabitants of the Transvaal shall have free access to the courts of justice for the protection and defense of their rights"; which is exactly what British citizens have in the city of New York. If they want more here, let England send her armies

and fleets to *this* country and force us to give them the franchise without their forswearing their allegiance.

A great outcry is made by the foreigners, who have taken out of that country during the past year one hundred million dollars of gold, as to the burdensome taxes. Well, the latter amount to two and one-half per cent. on the profits of the mines; as the corporations which have taken away this gold have paid dividends to their stockholders varying from sixty to one hundred per cent. per annum the injustice of this outcry is self-evident.

The action of Great Britain is ostensibly based upon the grievances formulated by the Uitlanders and published in the *London Times*, which are to this effect:

That they, the Uitlanders, "have no vote in the levying of taxes." This is true of all foreigners in the city of New York, in the State of New York, and in the United States of America; will England attack us for that?

"The Uitlanders have no voice in the payment of officials." Has England been consulted as to the salaries of the heads of departments of this city which have just been passed upon by the Board of Estimates? Or as to the salaries of the President and other United States officials?

"They have no control of the education of the country." They have free schools in the South African Republic, and they are not under the control of foreigners. Neither can Germany, if she so wished (her citizens are too wise and fair), force upon the United States the use of the German language in the curriculum of our schools, as the Uitlanders desire to force English into the Transvaal schools.

"The Uitlanders have no power in the municipal government of their own town, Johannesburg." Neither have unnaturalized British subjects any voice in the control of any American city.

"The jurors by whom they are tried are not their peers, but burghers, their political masters." This is true in New York, in the United States, as well as in the South African Republic. It is fortunate for the existence of the United States.

"They pay almost the entire taxation of the country." This is not true. They pay the pro rata taxes levied as before explained, provided they are owners in the properties which produce. There is no tax levied upon Uitlanders.

"Their children born in the Republic have been deprived of the birthright of citizenship." There is no such birthright in the United States or anywhere else. Children of a British subject, born in the United States, remain British subjects unless they choose to become American citizens, just as children born abroad of American citizens remain American citizens. Citizenship is not a birthright; it is granted by the state.

They complain that "the principle has been established that the Government should take up bonds on farms so as to prevent the lands passing into the hands of the Uitlanders." wise old Dutchmen! The lands will soon pass into the hands of the Uitlanders, but through murder and robbery committed by the "civilizing forces" of the great British empire.

If time and space were allotted me, I would detail the historical facts which show beyond disproof that, from the time England conquered Cape Colony, she has pursued an unjust, false, bullying policy toward these Dutchmen, driving them step by step into a wilderness which Great Britain did not own, and which she disclaimed owning, and show conclusively that the claims of England to-day are untrue, or are manufactured of greed and hypocrisy. The situation remains that the United States will stand by and see the citizens of this small republic wiped off the face of the earth by the enormous power of a monarchy, without raising a voice of protest and without exercising the rights given to the United States by the Arbitration treaty so lately concluded at The Hague, and so largely brought about by the influence of the great British Empire in conjunction with that of the great American Republic.

The 3d Article of the Arbitration Treaty expressly declares that it shall be the right of any third power, without being guilty of impertinence, to proffer its good offices and mediation to any two powers about to engage in war, or even after war is begun.

I have lately received more than a thousand letters from prominent Americans throughout the United States, from Maine to California and from Dakota to Florida, and I have been surprised to find how many of them contain expressions of fear that we shall offend England, especially because of her newly-found friendship for the United States as exhibited during our recent war with Spain.

If I have got to be the friend of Great Britain in anything she may do wrong, I do not want her friendship.

This little band of devoted Christian Republicans, who have prayers in all their houses and prayers in camp every morning, have dedicated themselves to death to maintain the principle that no foreign nation shall force upon them citizens whom they do not desire. They are shut out from the rest of the world. We shall not hear any truth about them for days and times to come.

My friend General P. J. Joubert, when he kissed his wife and started to lead his men up Majuba Hill, said to her (he did not expect to see her again): "The British are mighty, but our God is almighty."

But we liberty-loving Americans stand by and cheer England on.

Church-Tax Exemption.**Twenty-five Questions Answered.**

By Freeman D. Bovard.

(Continued from last week.)

13. *Does not exemption of churches from taxation shift the burden to the shoulders of the non-church population?*

Ans. Allowing that the entire annual civic expenses of California, State, county, municipal, including the churches, the highways, the public schools, to be represented by \$28,000,000, or 28 parts, the church population, 23 per cent, or about one-fifth of the whole, by voluntary contributions toward this annual budget of expense, gives to support the churches, in cold cash, \$3,000,000, thus reducing the expense of the State from \$28,000,000 to \$25,000,000, relieving the other tax-payers to the amount of \$3,000,000. Of the remaining \$25,000,000 the church population pay one-fifth, or \$5,000,000, making a total paid by the church population of \$8,000,000, approximately one-third of the whole expenses of the State of California, leaving only \$20,000,000 to be paid by the four-fifths non-church population. (Abstract U. S. Census, 1890, page 205.) Under what code of fairness can the four-fifths non-church population demand of the one-fifth church population a quarter of a million more, in order to reduce the \$20,000,000?

14. *Does not this argument prove too much—that the State should support the church?*

Ans. The argument is simply adduced to illustrate the financial side of the question. The church people are not asking to give less. They are not asking the four-fifths non-church population to give any part of the \$3,000,000 given annually to support the church. They are not asking that any part of the \$5,000,000 regular taxes be remitted. They are simply asking that the money given for the higher, more difficult, more delicate, the supreme lessons of life; the sustaining of those great corrective principles of virtue and righteousness which conserve the moral and spiritual interests of the State, endowing her citizenship with conscience and character, shall remain intact for those superior objects for which it was intended.

15. *Is not the exemption of houses of worship from taxation state aid?*

Ans. If Mr. Andrew Carnegie should give \$500,000 to build and maintain a free library in one of the cities of California, paying full value for the site, paying the workmen full wages for building the structure, thereby advancing the value of real estate in that city five to ten per cent, the State would certainly aid the library by refraining from taxing it. The money given under tax exemption would

remain intact for library purposes and bring to the State indirectly many times the amount of the taxes remitted, besides deepening and widening the current of intellectual life. The State gives the library free quarters, but nothing from its public treasury. The library does not increase the rate of taxation; it increases the income of the State by an increase of values and by improving the economic conditions under which labor is performed.

16. *What would be the effect of taxing such institutions?*

Ans. At the rate of two per cent, the estimated average per cent in California, it would mean that \$10,000 of the income, instead of being spent, as intended, for books, would go into the hands of the tax-collector. If Mr. Carnegie's net endowment after building and equipping such an institution were \$250,000, bringing four per cent net, there would be just enough to pay the taxes and not a cent over. If he should spend the whole \$500,000 in the building and equipments, very few cities in the State could afford to receive such a noble gift, and depend upon the public-spirited citizens to pay the taxes. In San Diego the wife of a very wealthy gentleman from the East died. He proposed to build a beautiful memorial stone church at the cost of over \$200,000. The membership of the church was comparatively few in numbers. The rector was compelled to decline this magnificent gift, which would have been far and away the most magnificent church edifice in the State, informing the millionaire that the congregation could not afford to pay the taxes, which would amount to more than \$300 a month. Would San Diego have been donating \$4,000 a year to the Episcopal church if such a magnificent temple had been erected free from taxation? On the contrary, would not the whole city, temporally, morally and spiritually, have been greatly benefited by such a gift? As it is, the congregation continues in its old church, the city is deprived of the benefits of such a temple, the State has no more, if as much, taxes. Taxing the gifts of the people crushes the very flower of civilization.

(Continued next week.)

Bishop Henry C. Potter, of the Protestant Episcopal diocese of New York, who is visiting the Philippine islands, with a view to establishing a mission there, said in a recent dispatch to the New York *Herald*: "It is a pleasure to add that the impression that one derives from the aspect and bearing of our troops in this far-away land is such as to make one altogether proud of them. The conduct and repute of our army compare favorably and creditably with any military service in the world."

Church News.

[We shall always be glad to hear from any church or pastor: as to happenings, activities and successes; as to additions to membership or congregation or contributions; also as to sketches of interesting occasions or meetings.—Ed.]

Ministerial Union.

At the meeting of the Ministerial Union, Monday, January 15th, the Secretary, Rev. James Woodworth, read a series of resolutions prepared by Dr. Landon, chairman of a committee appointed two weeks ago, expressive of the deep sense of loss the Union feels in the passing of Dr. Alex. N. Carson and of its appreciation of his sterling character and gifts in the ministry. The resolutions were unanimously adopted and tender words of eulogy spoken by all who had the opportunity to do so.

A special paper, commendatory of the work of Rev. John Carrington, in translating the Scriptures into the Cambodian language, was read and cordially adopted. A copy of the paper was ordered placed in his hands.

Rev. Wm. Meickle addressed the Union on the subject of "Evangelists and Revival Work." He said in substance: "The ideal Christian life is one of steady growth. We are born into the kingdom as babes, and we develop into the perfect state. The ideal of development is that of constant revival. Facts are stubborn things, and the history of the church has been one of growth through revival. The Methodist is often given credit for being the revival church, but the Presbyterian had revivals and revival preachers long before Wesley was born."

The speaker then reviewed briefly the Puritan revival in this country, the "great awakening," and other movements since, and then said that he believed the people needed an awakening now. People sometimes say that they do not believe in revivals, but they do in all things else—why not in religion? No one objects to a revival of trade. We could not get along without the spring in nature; neither can we without the spring in grace. There are spurious revivals, of course, but the counterfeit is only proof of something genuine to counterfeit. True revivals do not prejudice the ordinary means of grace; they only re-enforce and refresh them.

We are living in days of reaction against evangelists, but some pastors are confessedly unfitted for evangelistic work. And many are not physically strong enough to do this in addition to their other work. Moreover, evangelists are a distinct order in the church, and have their place as well as pastors and teachers. He then quoted from James' Psychology in support of the theory of revivals, causing a gentle smile when he admitted that it seemed a strange place to go for spiritual authority. He quoted Dr. Hodge, also, to the effect that "God not only ordained ends in the universe, but that he also ordained means." Four things precede a genuine revival—providence, in business

depression, epidemics, and other humbling experiences; preaching of a certain type—that which arouses, quickens, strengthens conviction, leads to action; practical effort; and much earnest and heart-searching prayer.

Next Monday Dr. S. D. Hutsinpiiler of the Central M. E. church will read a paper on "A Few Problems for All Preachers."

Presbyterian Orphanage and Farm.

The new building at San Anselmo is to be dedicated, and we are planning for an excursion of five hundred people, but it will not take place until some time in February. Further notice will be given.

Transfer Committee.

Synodical Visitation of the Home Missionary Societies.

Mrs. C. E. Walker in her capacity as Synodical Visitor has been doing very efficient service during the last two months in the Woman's Societies of Sacramento, San Jose, San Francisco and Benicia Presbyteries. She has visited thirty-three churches, made forty-four addresses, and held unnumbered private conferences with workers. As Synodical Visitor Mrs. Walker presents the different phases of the work of the Woman's Board of Home Missions, discusses best methods for successful use in local societies, and so presents the whole subject of woman's sphere in the Home Mission field as to interest, inform, and imbue with new love and enthusiasm each auxiliary so fortunate as to listen to her addresses. A further tour of the Presbyteries yet unvisited or only partially covered is being planned. Societies desiring Mrs. Walker's offices should communicate at once with their Presbyterian Corresponding Secretary or President, or with Mrs. Walker herself, addressing her at 614 Sutter street, San Francisco, in care of Mrs. W. T. Perkins. The conditions for securing her services are entertainment for her, and a collection at the meeting for the general fund of the Woman's Board.

Clara Pierce, Editorial Secretary.

California.

SAN JOSE.—At the quarterly communion on January 14th seven were added to the second Presbyterian church on profession, and two by letter. The Week of Prayer was observed by union meetings daily, at 2:30 and 7:30 P.M., all of which were well attended.

SAN FRANCISCO. *First Church.*—Watch meeting was observed as usual and a most enjoyable and impressive one it was. Dr. Mackenzie preached at 8 o'clock, and from 10 to 12 the watch meeting exercises were held. Members from suburban towns were in attendance, and even as far away as Fresno. This watch meeting was inaugurated by Mr. Moody in Howard church, when Dr. Mackenzie was pastor, and has continued under the doctor's pastorate for twenty years. It is looked forward to with pleasure by those who have for so many years extended the right hand of

fellowship and New Year's greetings on that occasion. May we live to watch the dawn of the 20th century. The pulpit was filled on Sabbath by Prof. Thos. Day of San Anselmo, Dr. Mackenzie having been called to Los Angeles to bury Mr. J. D. Thompson, a member and former trustee of his church.

RIVERSIDE.—The Communion Service celebrated by the Arlington Presbyterian church, Riverside, on the first Sab-



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bath of the new year, was observed with more than usual interest, it being the first time that this church has used the individual communion cups. The Session decided some time since that it would be wise to adopt the individual cups; and the Ladies' Aid Society has provided the church with a neat service. We were fortunate in having with us Rev. Robt. Mackenzie, D.D., of the First church, San Francisco, who assisted the pastor, H. B. Gage, distributing the wine and dedicating the new cups. His words were listened to with deep attention, for Dr. Mackenzie always has something of interest and profit to say. This church has been holding special services lately, and much interest is being shown. Rev. A. B. Pritchard, D.D., of the First church Los Angeles, assisted Mr. Gage for a week in December, and the services were largely attended. The Week of Prayer just brought to a close was marked by a spirit of much prayer and self-searching on the part of professing Christians, and many outside the church are inquiring the way of life. We are expecting great things in the near future. Calvary church, Riverside, is in deep trouble just now, its pastor, Rev. W. J. Arnold, whose health has been breaking for the past few months, being critically ill. The physicians hold out no hope to his sorrowing family and friends, and it is only a question of a very short time until he will hear the summons, "Come up higher." Mr. Arnold was a young man of much promise, and able preacher, and much loved by his people. Rev. E. S. Chapman, D. D., of Los Angeles, supplied the pulpit last Sabbath, preaching two eloquent and forceful sermons, as is his wont.

PLACERVILLE.—On Christmas eve the choir rendered a sacred cantata accompanied by the orchestra. The following Thursday evening, the Sunday-school

gave a Christmas picnic. The parlors were decorated to represent the woods. After a short program rendered by the little folks during the first part of the evening, all joined in the merry games until 9:30, when a nice lunch was served by the teachers. The candles were then lighted on a nicely decorated Christmas-tree, which the children had been admiring. A booklet and bag of candy were given to each child present. New Year's eve, after the church services, the C. E. Society held a union watch meeting, beginning at nine o'clock with a song service of an hour, and a most delightful prayer-meeting, lasting until twelve o'clock, when all wished each other a "Happy New Year," declaring it to be the best meeting of the year. The week of prayer begins a series of revival meetings, conducted by Mr. Marshall, the evangelist, assisted by Mr. Arne, the gospel singer, and the pastors of the different churches. A goodly number have been converted during the past week and we expect to see many more.

HEALDSBURG.—Rev. J. H. Medill, the Presbyterian missionary of Benicia Presbytery, has been supplying the pulpit for the last three Sabbaths, and no man ever put more courage, energy and perseverance into any cause than he has here, with as little encouragement as he received. Mr. Medill visited every family belonging to the church, praying with and exhorting them, besides holding service in the church every evening that he could get an audience of as much as a half-dozen or more. The weather, however, during his stay, has been remarkably stormy and bad. He had communion service on the 7th, received some into the church both by letter and upon confession. We know he cannot make a favorable report of the church, but it will not be his fault, as no man could have put more energy, patience, ability, hard work and spirituality into the undertaking than he did.

REDDING.—The members of our church and congregation enjoyed to the fullest extent the sojourn of Evangelist Rawei, a native of New Zealand. He occupied the pulpit a week ago last Sabbath both morning and evening, and his addresses showed a most remarkable appreciation of the selection and right use of the words of our language. He appeared in his native dress and sang songs in his native language in a sweet, pathetic voice, afterward translating them into English. His lectures and illustrative views were also most interesting. The Christian Endeavor Society has added several energetic new members to its list recently. The new officers were installed for the coming year on January 7th by the pastor, Rev. D. L. Macquarrie, in an address full of suggestive words of encouragement and advice. The officers elected were: President, Miss Phoebe Bailey; Vice-President, Miss Eda Bush; Recording Secretary, Miss Sylvia Leach; Corresponding Secretary, Miss Kittie Leithner; Treasurer, Mrs. Alice Smith. Our last communion was an especially inspiring and soul-satisfying one. Four new members were added to

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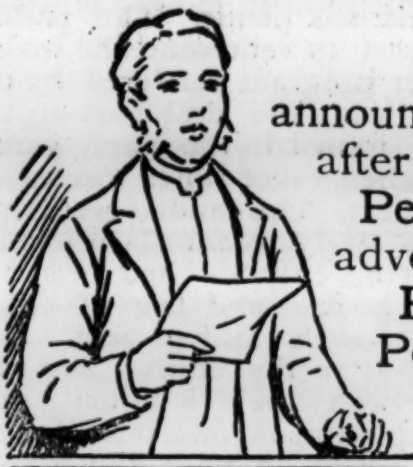
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the church—one by letter and three by confession of faith. One came from the Sabbath-school and the others were mothers of children in the Sabbath-school. Since our "fall campaign" began it has rained, rained, rained! to the tune of about twenty-five inches of rain-fall. Church work has been carried on under some difficulties, but not without results. The ladies undertook the giving of a Thanksgiving dinner in the social rooms of the church to "help out finances." They persevered in spite of heavy rains just prior to the national day. Their faith and perseverance was rewarded by nearly sixty dollars as "net proceeds." Church work is not always easy in this mining locality where so many saloons flourish, and where so much business is transacted on Sundays the same as on the other days of the week. There are, however, great possibilities of Christian effort in this lively and flourishing northern country. At present not one of the six churches of our city is thoroughly strong; but all have to struggle along with varying success. Our beloved pastor has persevered in the work here, with commendable devotion, for the past five years. He doubtless felt encouraged to-day, notwithstanding inclement weather, when, at the little communion service, three new members were received on profession of faith in Christ and one by letter—all promising workers, of whom the church expects much help. May the Master continue his blessings to the salvation of other precious souls.

Oregon.

BURNS.—Our church here has enjoyed listening to Rev. R. M. Hayes of La Grande. Brother Hayes was with us ten days. His work was well done. Not only did he preach gospel sermons, but in connection with the pastor, did earnest work in the homes. A faithful effort was made to lead men and women to Christ. But there were no conversions; they seemed to be sin-hardened. There were, however, six received into the church—two by letter and four on confession. Those coming in on confession had formerly confessed Christ, but were not identified with the church. Up to this date we had no suitable members out of which to make elders, and hence Sunday, December 17th, was a day long to be remembered, because on this day the pastor, assisted by Mr. Hayes, ordained two godly men to this office. On the same day the infant daughter of the janitor and his wife was given to God in baptism, and the service closed with the administration of the Lord's Supper. We were indeed glad to have Brother Hayes with us, and the services he rendered were a source of strength to our little band. The post-office address of Rev. R. M. Hayes of La Grande, Oregon, is changed to Olympia, Wash., he having accepted a call from that place.

KNAPPA.—On December 10, 1899, in the presence of the Sunday-school, and just before the preaching service, Flossie, the ten-year-old daughter of Ruling



A Pastor

announcing, from the pulpit, a committee to look after the cleaning of the building, called it "The Pearline Committee." That is the kind of advertising that has swelled the sales of Pearline. It's from people who know Pearline, and are using it, and who think and speak of it as the one thing necessary in any matter of cleanliness. Talk with some of these people, if you

have doubts about Pearline.

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Elder Wm. McFarland, recited perfectly the Shorter Catechism, both asking and answering the questions. On Christmas night, during the Christmas entertainment at the church, Flossie was presented with one of the beautiful Bibles given by the Board of Sunday-school and Publication Work to those who commit and recite the catechism. This little girl is a member of the church. On December 24th one member was received into the Knappa church on profession of faith.

BROWNSVILLE.—The Week of Prayer and the week prior to it will for a long time be remembered in Brownsville as one of special blessing. The pastor, Mr. Thompson, was assisted in conducting the meetings by the Revs. Lee and Elmore, and without doubt the presence of the Lord was present to heal. The climax seemed to take possession of the people on Tuesday evening, when after an address from the pastor from Isaiah vii: 21 he closed with the text solemnly repeated, "Is it a small thing with you to weary men, but will ye weary my God also?" In the dead stillness which followed the sermon Brother Elmore led the congregation in earnest prayer, after which about thirty earnest souls gathered around the pulpit platform to dedicate and consecrate themselves upon their knees before God in solemn covenant. The annual meeting of the church was held on Wednesday, January 18th, at 2 P. M. when reports from the church, and the societies connected therewith, were presented, showing that the work never was in a more flourishing condition. The pastor was paid up to the end of the year and a good substantial balance in the church treasury. A note of \$150, which has been hanging over the church for a number of years was paid, and the sum of \$150.65 in the treasurer's hands to be divided by the Session among the various boards of the church. The pastor was granted a leave of absence for four and a-half months to enable him to visit his aged mother, who is 88 years of age and confined to her bed. She lives near Ballymena in Ireland. Mr. Thompson expects to leave for the Emerald Isle in February. On Wednesday evening at

7 o'clock the Rev. I. A. Clelland of Eugene preached an impressive sermon from the resolve of Joshua, "As for me and my house, we will serve the Lord."

WILLOWDALE.—This church, under the ministry of Rev. A. S. Foster, is in a good, healthy, growing condition. They celebrated the closing of the old year by putting a five hundred-pound bell in their church tower, and ringing out the old and in the new year. They have also introduced the School Hymnal into the Sunday-school and church, and used them for the first time the last Sunday of the old year. They have also purchased quite an additional supply of well selected books for the Sunday-school

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MRS. WINSLOW'S SOOTHING SYRUP has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for Mrs. Winslow's Soothing Syrup, and take no other kind.

library. This is the field where the people in the winter time go to church on horseback, in wagons, sometimes in sleds through the mud, even sometimes in boats, when the rain overflows the valley.

In our last issue Napavine and Toledo

HEART-SICK.

There are a great many people who have heart sickness, who have no chronic derangement of the heart. When the stomach is diseased it may affect many other organs, and produce all the evidences of diseased heart, diseased liver or kidneys, or disease in some other organ. The inexperienced practitioner treats the wrong disease, and hence the constant statement of Dr. Pierce's correspondents: "Doctors could not help me."

Doctor Pierce's Golden Medical Discovery cures diseases of the stomach and organs of digestion and nutrition. It increases the assimilative powers, and purifies and enriches the blood. When diseases of organs remote from the stomach are caused by the stomach, the cure of the stomach results in the cure of the other diseases, in heart, lungs, liver, kidneys, etc.

"Six years ago my stomach and heart troubled me so much I had to do something, as the doctors could not help me," writes Mrs. S. A. Knapp, of San Jose, California, Box 392. "I went to San Francisco and had treatment for catarrh of the stomach, and was better for some time, then it came back. I then used Dr. Pierce's Golden Medical Discovery and 'Pleasant Pellets.' These medicines cured my stomach. I do not have the pain and indigestion as I did. It is very hard for me to tell you what I suffered before I commenced taking your valuable medicine. I recommend it to all the sufferers whom I meet."

To cure constipation use Dr. Pierce's Pleasant Pellets.



churches were inserted under the State of Oregon, when they should have been under Washington.

Died.

At Fort Bragg, Cal., Dec. 28, 1899, Louisa T., wife of Rev. R. C. McKinney.

The sympathy of OCCIDENT and its readers goes readily forth to our venerable brother now bereft of his companion. Nothing but the glorious hope of the gospel can make old age with its infirmities and sorrows supportable, and our brother holds firmly to "the anchor of the soul sure and steadfast."

Married.

MANNING-WAKEMAN. — In Berkeley, Dec. 26th, by Rev. H. H. Dobbins, D.D., Joseph M. Manning and Miss Carrie Wakeman both of Oakland, Cal.

SUMMERSETT-OGLEVIE. — In South Berkeley, by Rev. H. H. Dobbins, D.D., Robert C. Summersett of San Francisco, and Mary Anne Oglevie of South Berkeley.

WARD-MARSHALL. — At the residence of the bride's parents, Fruitvale, January 1, 1900, by Rev. Edward E. Clark, Percy Ward and Cornelia Estella Marshall.

NEWS OF THE WEEK.

January 8th.

The new charter goes into effect in San Francisco.

The bubonic plague breaks out among the natives of Manila.

The barkentine *William Carson* is wrecked in a collision off Honolulu.

General White repulses a Boer attack on Ladysmith with heavy loss.

The government of Santo Domingo raises the amount of money demanded by France.

General Schwan defeats 800 insurgents in Cavite Province, capturing three cannon and a large quantity of ammunition. Colonel Boyd captures General Risal.

January 9th.

The loss of the British army since the beginning of the war is over 7,000.

The gunboat *Machias* is ordered to Santo Domingo to protect American interests.

The United States cruiser *Albany*, built in England, attains a speed of nearly 21 knots on her trial trip.

Senator Beveridge of Indiana

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Child's 8½ to 11, same quality, button.....80c
Misses' 11½ to 2, same quality, button.....95c

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speaks in the Senate in favor of retaining the Philippine Islands. Senator Hoar replies briefly.

A silver loving-cup, made from the silver dimes contributed by over 70,000 people, is presented to Admiral Dewey at Washington.

January 10th.

Generals Roberts and Kitchener arrive at Cape Town.

The transports *Aztec* and *Tartar* sail for Manila with horses and supplies.

The American flour seized off Delagoa Bay by British warships has been released.

The new steamer *Deutschland*, for the Hamburg-American line, is launched at Stettin, Germany.

The reconstructed warship *Hartford*, Farragut's old flag-ship, starts on a cruise to New York.

January 11th.

France sends two additional warships to Santo Domingo.

Lieutenant F. E. Greene of the cruiser *Montgomery* commits suicide.

The Queen of England proclaims a meeting of Parliament for January 30th.

Senator Pettigrew of South Dakota makes a bitter speech in the Senate against the policy of the Administration in the Philippines.

The British loss in the recent fight at Ladysmith amounts to over 800 killed and wounded. The Boer loss is estimated at between two and three thousand.

January 12th.

A large steamship is wrecked in St. Mary's Bay, N. F. All lives lost.

General Buller has crossed the Tugela river, and is again moving for the relief of Ladysmith.

Admiral Dewey has been invited to visit California at the semi-centennial celebration of its admission as a State.

General Otis reports that General Wheaton has occupied the whole province of Cavite. The insurgent losses have been heavy.

January 13th.

Serious floods are reported in various towns of Idaho, causing loss of life and property.

A strange epidemic prevails at

San Luis Obispo; 400 persons are reported ill with the disease today.

This being New Year's Day in Russia, Czar Nicholas issued a rescript, thanking Count Muravieff, Minister of Foreign Affairs, for his successful management of difficult questions during the year. Russia has also established a state department of Trade, Art and Commerce.

January 14th.

Dispatches received in London announce that General Warren has crossed the Tugela with a flying column of 11,000.

"Do you go to school, my little man?" asked the smiling visitor. "No," drawled the hopeful, "I'm sent."—[The Rival.

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